Saturday Review

August 20, 1966 35¢

EDUCATION

AS NATIONS BECOME NEIGHBORS

Articles on international education by Wallace L. Anderson, John Brademas, James Cass, C. T. Hu, William W. Marvel, Glenn A. Olds

Experiment in International Living—An American Student in India (See Education)

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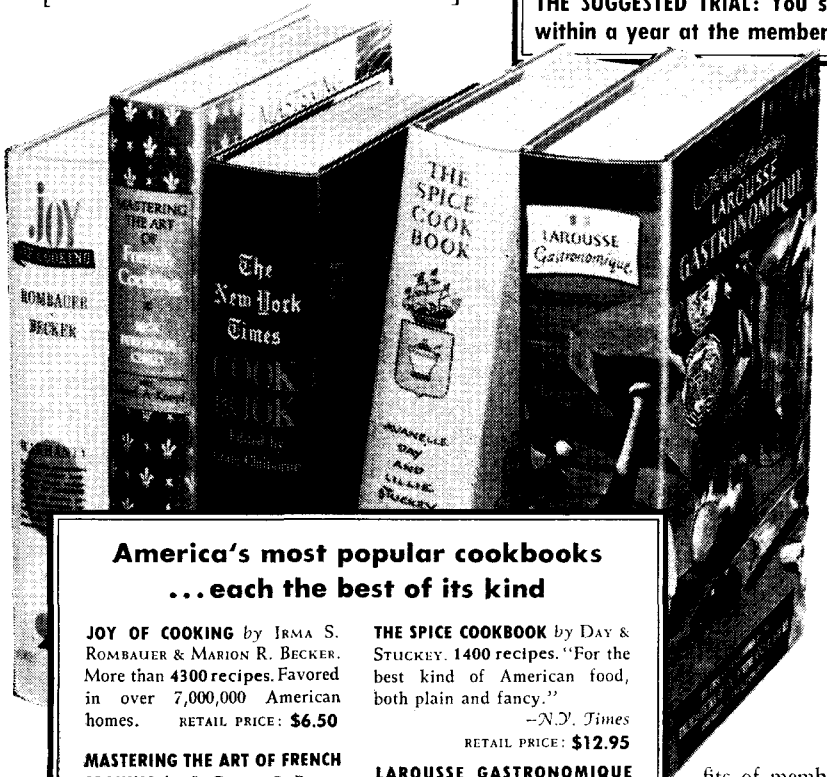

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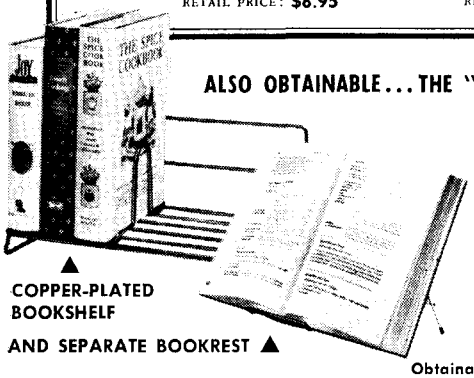

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Summer is a good time for poems. Late summer carries a breath of change. Senses stir in summer. There are reasons to be poetic, to seek the proper poet.

I first heard of Theodore Roethke when he was at Penn State. A colleague of his in the English Department, Edward J. Nichols, told me about him. The rest of the world heard about him earlier or since. In 1953, he was given the Pulitzer Prize. In 1959 he won a National Book Award and in 1965 he won his second. He won the Bollingen, the Levinson, the Tietjins, and . . .

Well, awards don't make a poet. This poet helped make the awards. He was born in Saginaw, Michigan and he died suddenly in August 1963, his home then near Seattle. We lost a great lyricist. Doubleday published *The Lost Son and Other Poems* in 1948. His other books included *Praise to the End!, The Waking, Words for the Wind, I Am! Says the Lamb,* and *The Far Field.* Poems from these books, 34 never published in hard cover, and four never published before, are in *Roethke: Collected Poems,* the definitive volume.

I recommend it to you. How do I know it's for you? True, I don't know who you are. But reading him helps me know who I am. And I know who Roethke was because he lives in the poems.

Summer is a good time for his poems. He saw summer and love together. See his "Song," pp. 258-259. It begins:

> This fair parcel of summer's
> Asleep in her skin,
> A lark-sweet lover if ever there
> was.

L. L. Day
EDITOR-AT-LARGE

Roethke: Collected Poems ($5.95) by Theodore Roethke, is published by Doubleday & Company, Inc., 277 Park Avenue, New York 10017. Copies may be obtained from your own bookseller or at one of the 32 Doubleday Book Shops, one of which is located at 1530 Northern Boulevard, Manhasset, New York 11030.

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by Frederick J. Lipp

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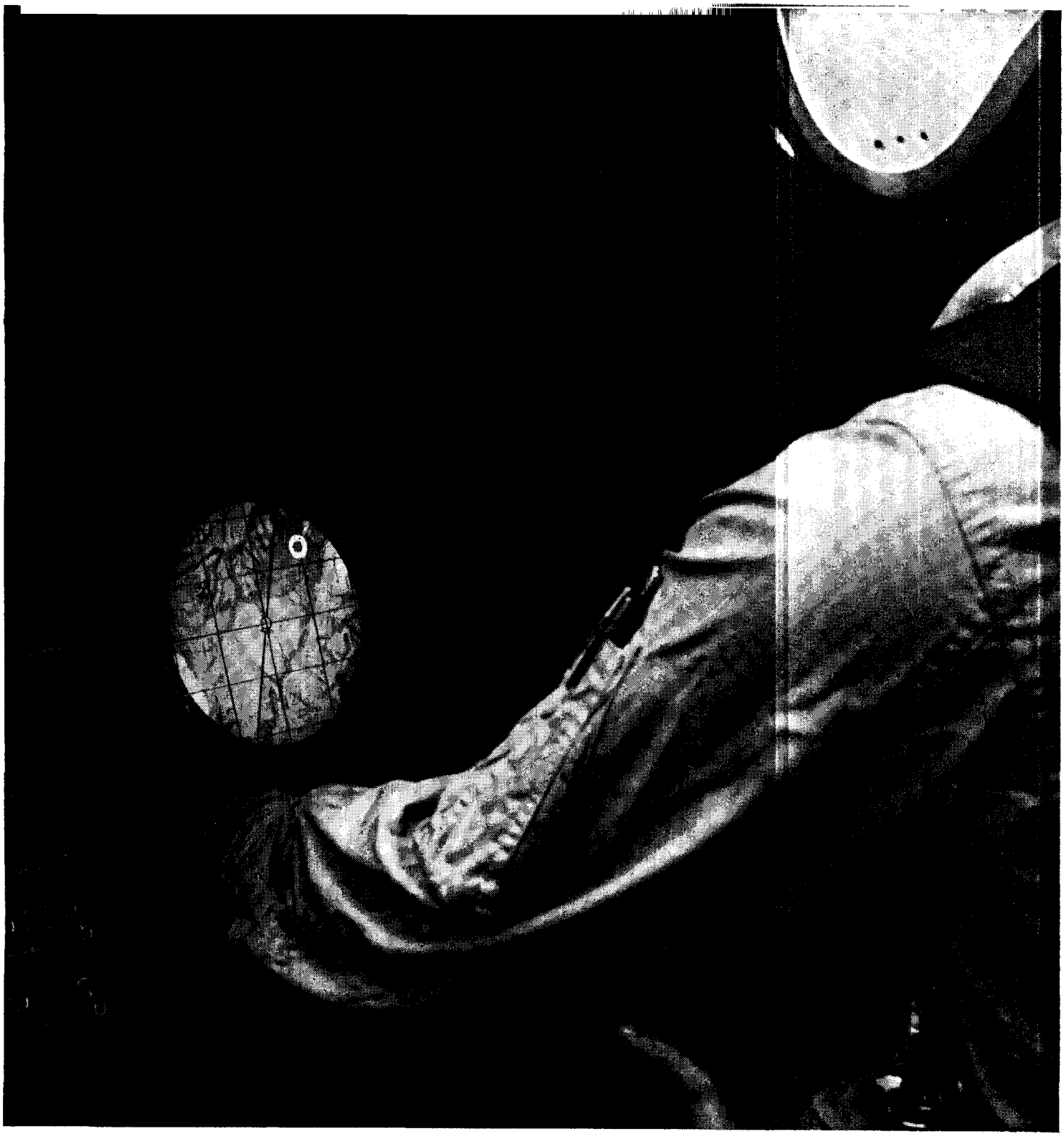

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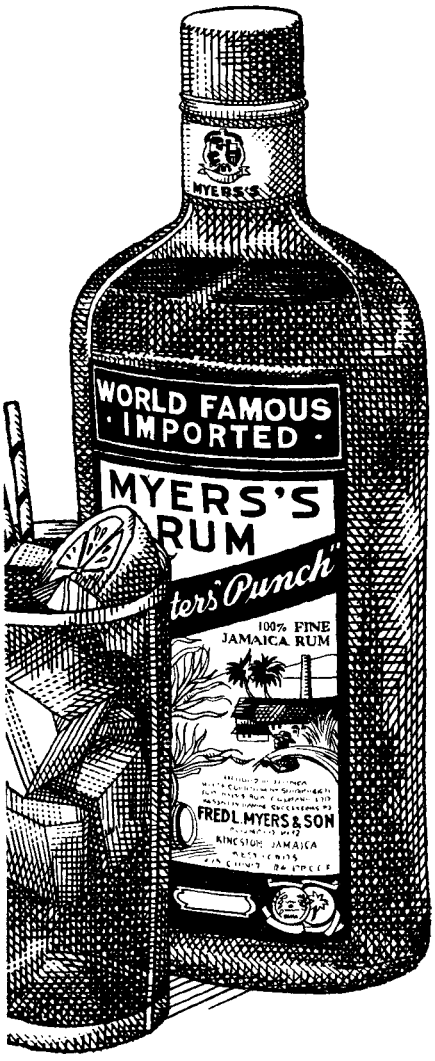

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Edited By Martin Levin

The Ashtray

THE thing that bothers male smokers most is not nicotine or throat-irritating tars, but women who are always washing ashtrays. An inventor of a bolted-down, non-washable home ashtray would earn the gratitude of millions of men. Women would hate him, but the inventor would tip the scales in a grim domestic conflict which, although seldom aired publicly, is one of the coldest of cold wars.

It is hard to define the exact points of the ashtray struggle. It is a subtle war between the sexes, and it goes something like this:

A man sits down, lights a cigarette, and looks around for an ashtray. None can be seen; not even one of those awful clam-shells which women think are cute and which make the worst ashtrays in the world.

"What happened to all the ashtrays?" the man asks.

The woman answers: "They're being washed."

The man wants to know why. The woman replies, as if to a child, that the ashtrays are dirty.

The man says he emptied two ashtrays that morning. Those two should now be ready for more ashes.

The woman says all the ashtrays are empty, of course. But they are out in the kitchen.

The man asks if perhaps he could have just one of them, since nobody is smoking in the kitchen, and they're not doing much good out there, are they?

The woman looks distressed. She has been very, very busy all day knitting snowsuits and matching underwear for the children and she hasn't had time to wash the ashtrays. They are dirty, she adds by way of amplification.

The man decides to apply logic to the situation—a grave tactical error.

He announces that since he plans to put ashes in the ashtray, it doesn't make much sense to wash the ashtray first. He will just make it dirty again with more ashes. He smiles the slight smile of Perry Mason after a successful jury sum-up.

With a dramatic sigh the woman says all right, she'll drop everything, including the vital task of cleaning the electric can-opener, and wash ashtrays. She strides from the room, with a parting shot that the man is sloppy because he is dropping ashes all over himself. There are sounds of much clicking and scrubbing, and of water coming from the faucet at unnecessarily high pressure.

In a short time, the woman brings back an ashtray and clanks it down on the coffee table. She says: "There, it's clean!"

The man lays his cigarette in the ashtray. There is a sudden hissing sound. The ashtray is wet.

—Dereck Williamson.

Cocktail Dip

The Stage Mother

THE chorus girl of today is a professional. She has to know her job, which is dancing and singing. Being a chorus girl is her business—although she may hope eventually to become an actress. Sitting over her with a watchful eye is the Actors Equity Association, a remote and impersonal stage mother.

Years ago it was quite different. The chorus girl was in the theater to call attention to her beauty and her charms. Her hopes were usually centered on marrying a rich man. A number of them did not hold out for marriage. The wealthy broker liked to take his friends to the theater and say to them during a musical number: "Look at the fourth from the right end. She's my girl. We'll go around after the show and take her out to supper." It was known that one producer raised backing for his musical comedies through his chorus girls' influence with their male friends.

The girls were not then under the aegis of the Actors Equity Association, but many of them were watched over by their own mothers. The attention they got was therefore more personal. The stage mother of the chorus girl was there to protect her, not against men, as such, but against a man's taking advantage of her—and leaving the poor girl just as poor after she had spent time in his company. A girl who came to the theater not having seen her mother since the performance the night before had to make a full report on what had happened during the elapsed time. And it was better if she had something to show for it . . . something like a diamond pin.

Don't hold the stage mother lightly. Her attitude was fiercely maternal. Let me illustrate with a story, the outline of which will be familiar to most readers over forty.

A producer of revues built a theater, which he named after himself, and he opened it with one of his own shows. To

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The Villager

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call attention to the new theater and the new show he gave a party on the stage. Everybody who was anybody in New York was invited, especially rich men. On the stage there was a bathtub and it was filled with champagne. After most of the guests had arrived, one of his chorus girls, accompanied by the wardrobe mistress, came out of a dressing room and tripped over to the bathtub. She kicked off her mules, removed her dressing gown, which she handed to the wardrobe mistress, and, naked as a grape, slipped into the tub and lay there under the champagne.

Glasses were distributed and the gentlemen guests gallantly dipped these into the champagne and toasted this pretty little girl, whom we shall call Evelyn. And because Evelyn was such a brilliant conversationalist the space around the bathtub soon became very, very crowded.

THE party was a huge success. It was talked about all over town. It got into the newspapers. Some cynics blamed the press agent for this. Certainly it paid off in publicity, which was so great the district attorney decided to share in it and he had a grand jury investigation of the party. The producer, whom we shall call Earl, because that was his first name, was sent to jail. Not, mind you, for causing indecent exposure or contributing to the delinquency of a minor, but for perjury. These were Prohibition days, and he swore the liquid in the bathtub was ginger ale. The district attorney was able to prove it was indeed champagne, and Earl spent thirty days in a jail cell, gloating.

The party also caused considerable talk backstage among the cast and the chorus, and especially among the stage mothers. One of these, whom we shall call Mrs. D., worked up a curiosity that had to be satisfied. She paid a visit to the wardrobe mistress, who was always the last authority on what went on within a company. "How much," Mrs. D. asked, "did Earl pay Evelyn for getting into the tub?"

"He didn't pay her anything," answered the wardrobe mistress.

"Well," said Mrs. D., "he must have given her a present—a piece of jewelry or something!"

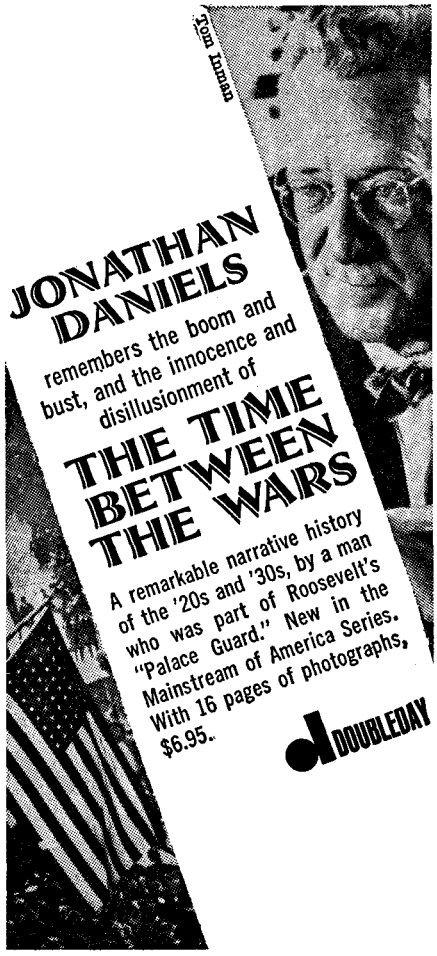
"No," was the answer, "Earl asked Evelyn to do it as a favor."

"He didn't give her anything!" cried Mrs. D. "Evelyn got into that bathtub, naked, in front of all those men, and she wasn't paid for it?"

"That's right," answered the wardrobe mistress cheerfully.

Mrs. D.'s indignation blazed. "*Where,*" she demanded, "was her *mother!?*"

—HOWARD LINDSAY.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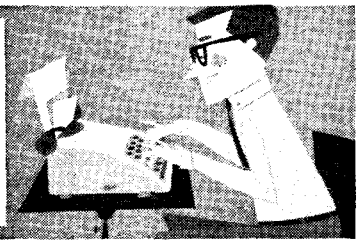
Top of My Head



The Grand Old Players

THE GOP state legislators of New York who are standing for November elections have engaged Miss Betty Cashman, drama coach, to instruct them in the art of vote-getting when they campaign.

Miss Cashman's pupils have included Carroll Baker and Tony Curtis of the flicks. She hopes to pass on to the legislators the technique of projecting a glamorous figure and a dynamic personality. And no one can deny that Miss Baker does project a dynamic personality, and Tony Curtis, a glamorous figure.

At the opening seminar in a hotel in Albany, Miss Cashman spent the first day instructing the 100 Republicans assembled in the rudimental fundamentals:

"Don't sit too far back in your seat," said Miss Cashman. "And don't slouch—especially when you are to be introduced as a dynamic candidate.

"When you stand, place one foot slightly ahead of the other. But not too far apart because that is vulgar."

To some of her Republican neophytes she may have sounded like a golf pro. But Miss Cashman had the delicacy not to insist they keep their eyes on the ball. An instruction particularly abhorrent in state legislatures.

"When shaking hands," she continued, "don't mumble your name. Shake hands with a firm grip and make sure your palms touch.

"Don't kiss babies. You may lose the vote of the mother if she thinks you are spreading germs."

Oh come now, Miss Cashman. Surely you know that is not the stuff politicians spread.

To some this class in theatrical deportment may seem, if not an exercise in futility, a strange and foreign course for men whose demeanor and concentration should be confined to the issues involved and to honestly made promises to legislate for the people, forsaking pressures and personal gain.

But it was Hazlitt who wrote: "Actors are the only honest hypocrites." So there is an affinity between politics and acting. Thus Miss Cashman is not too far afield.

However, actors who can play honest hypocrites are hard to come by. J. Barrymores do not grow on trees. It is hoped Miss C. will forego further discussion of stances and will call the attention of her class to Shakespeare and persuade her students to read aloud the speeches of some of the great hypocrites of the past.

Mark Antony began by telling his countrymen that he came to bury Caesar, not to praise him. But did he? You can bet me he did not.

He said Brutus, his noble opponent, had stated in an interview that Caesar was ambitious. But he pointed out that when Caesar brought to Rome many captives, their ransom did the *general* coffers fill. Is that ambition? But Brutus is an honorable man.

And when the people thrice offered Caesar the crown, he shoved it aside in a trice. And surely Brutus is an honorable man. A sort of running gag.

This kind of oratory is not heard abroad in the land. There is too often only name-calling. And even name-calling may be handled delicately. As when after Cassius and Brutus had rid themselves of Caesar and started some intra-party dissension.

Cassius came to see Brutus and he said that Brutus had wronged him when he didn't answer the letter Cassius had written asking Brutus to pipe down on the charges that his friend Lucius Pella had taken bribes from the Sardians. Brutus replied that Cassius was wrong to lobby for his friend Lucius and, if you want to know, Brutus told him, you yourself are much condemned to have an itching palm to sell and mart your offices for gold to undeservers.

TO New Yorkers that should have a familiar ring. Substitute Playboy Club and saloon licenses that were marted around here recently. That made messy reading and contributed to further deterioration of the politician's image.

If Miss Cashman can't imbue her pupils with elegant dialogue it won't matter how far apart they hold their feet or whether their palms touch.

I doubt that the venerable Senator Everett Dirksen has ever had a drama coach. Yet his impersonation of Wallace Beery is a performance we hold in deep affection.

The Republican party, instead of teaching all its politicians acting, would be better served to teach all its actors politics. —GOODMAN ACE.

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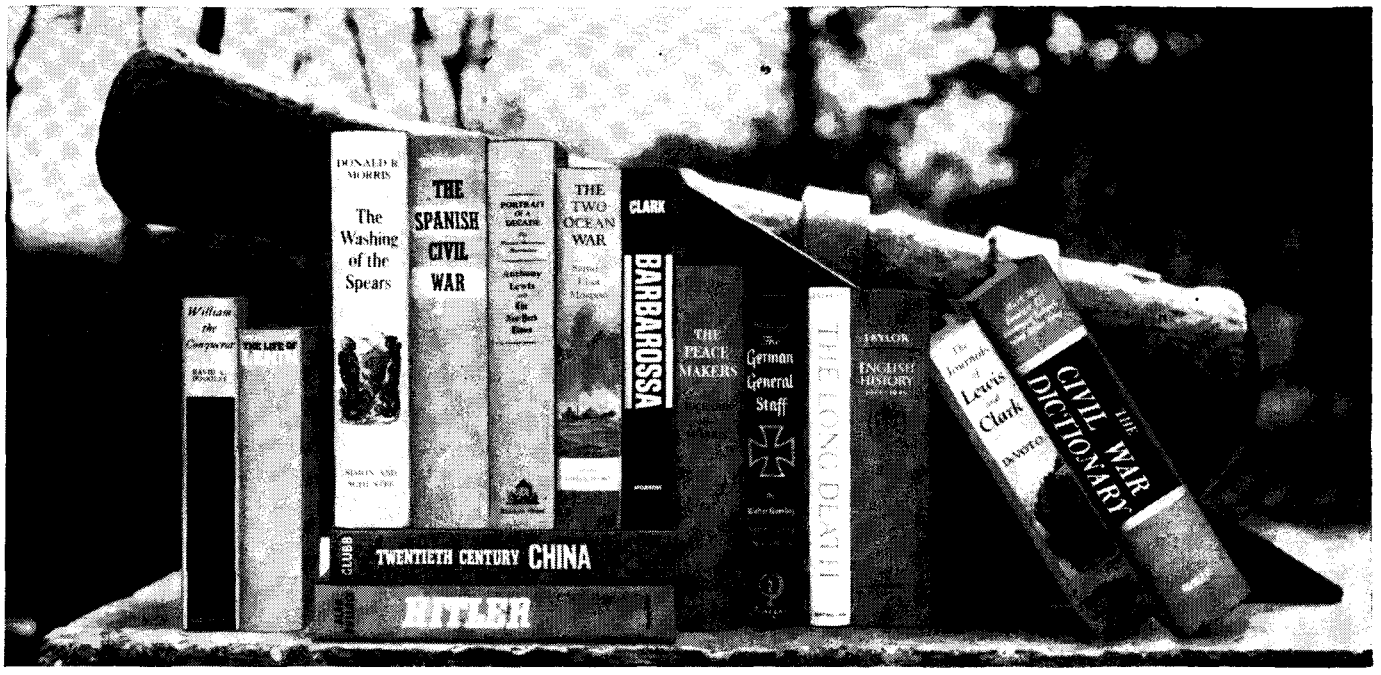

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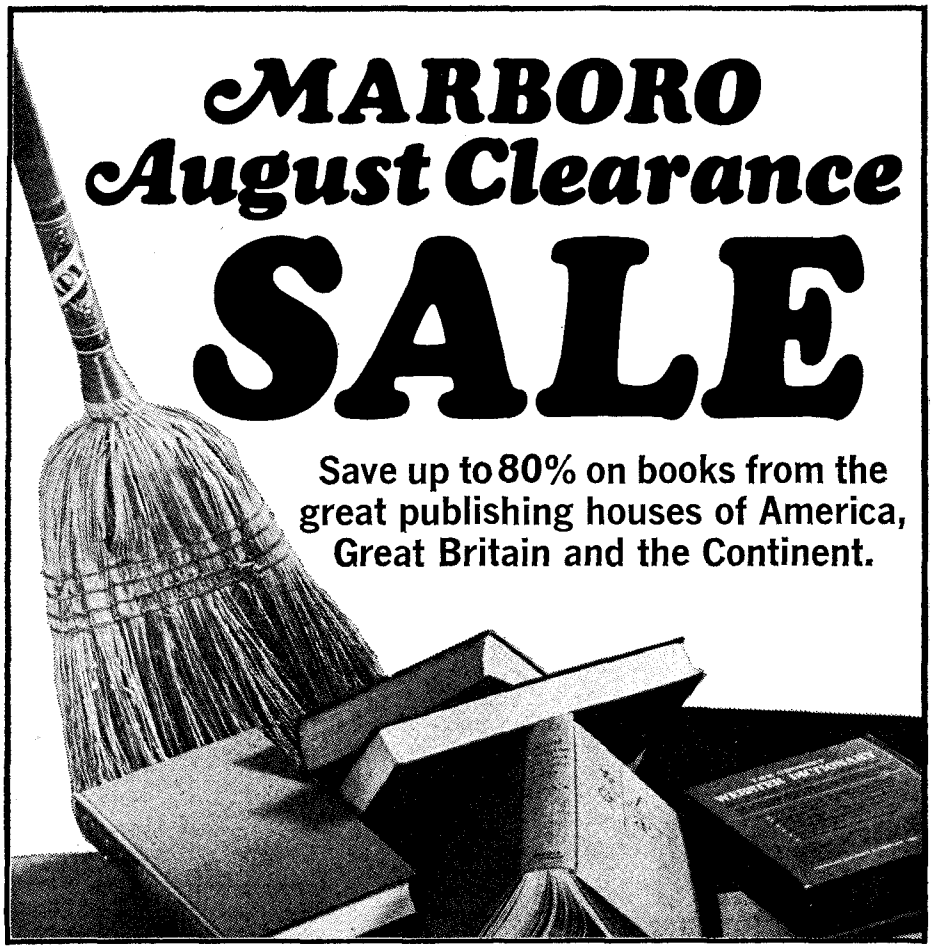
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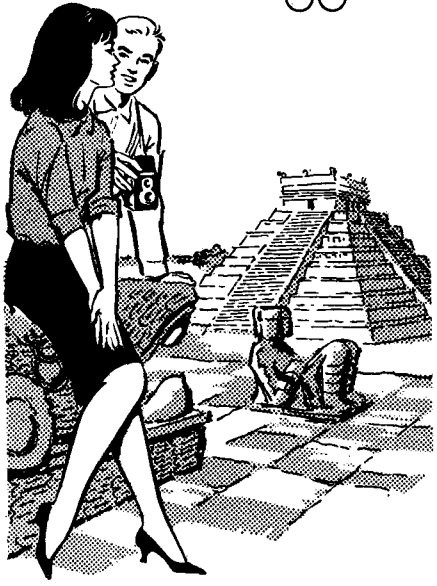

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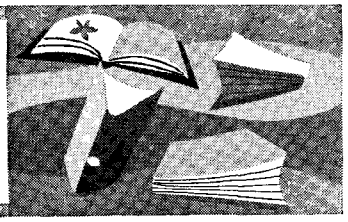
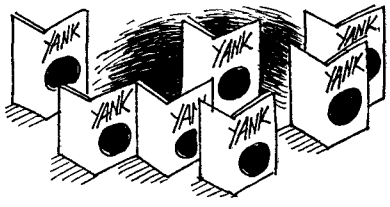


Yank, the Army magazine staffed entirely by GIs, carried no ads during its existence, and was sold for 5 cents a copy. When it called it quits at the end of the war, it showed a profit of $1,500,000, which Joe McCarthy, its editorial mastermind, turned over to the U.S. Treasury.

To celebrate the occasion, Marion Hargrove arranged a party to which he



invited all of *Yank's* personnel, and Maxwell Anderson and John Steinbeck. One of the GI accountants, Bill Potter, who, according to McCarthy, never had read a book in his life, found himself late in the evening arguing with Steinbeck about labor and management. Steinbeck said something in favor of unions that irritated Potter. "Mr. Steinbeck," said Potter, "I don't know what kind of business you're in, but you don't know anything about people."

Beverley Nichols's *A Case of Human Bondage*, a best-seller in England despite uniformly unfavorable reviews that condemned the book as being in bad taste, too gamy, and a scurrilous attack on a dead man (Somerset Maugham), until recently failed to find a publisher in this country. Mark Goulden, who handled American rights, submitted the book to thirty publishers here and to every major magazine. It was rejected by all.

Look, which declined the property originally, now has purchased rights to an excerpt, beating out *Esquire*, which also wanted it after an original turndown. Universal Publishing and Distributing Corporation suddenly has acquired book rights—and Mr. Goulden's faith in his judgment is restored. He says, "You may not like this assault on Somerset Maugham—Beverley's effort to restore the image of Syrie Maugham which, in *Looking Back*, her former husband sought to destroy—but it's compelling reading and should do well."

How does one recommend a Shakespeare collection to a would-be reader? My favorite is the Oxford University Press's one-volume *Complete Works*, leather-bound, for which I paid about $25 a couple of decades ago. (In a second-hand shop I have seen a cloth-bound copy for 99 cents.) Recently, glancing through a 1905 copy of *Pearson's* magazine, I came across a Siegel Cooper ad offering "40 Dainty Volumes of the Complete Works, 7,000 Pages, 40 Plates in Color, 400 in Black and White, Cloth Bound," for $23.

How does one choose? Has anyone compiled a list of all the choices available?

A Shakespeare legend that has intrigued many people: Turn to Psalm 46 in the King James *Bible*. Count to the forty-sixth word. It's "shake." Then count to the forty-sixth word from the end. It's "speare." The story is that it was Shakespeare's means of leaving for posterity a clue that he had had a hand in the King James revision.

In the manuscript of *Ecstasy and Me* as submitted to the publisher, Hedy Lamarr reported that she received the following cable from her agent: "I have just booked you for the biggest, most exciting, and most expensive roll of your career."

Undoubtedly a typographical error, which readers of the book will find corrected.

French authors currently are demanding exorbitant prices for English translation rights, which may be why comparatively few of their works are seen here. They ask guaranteed minimum payments, regardless of sales.

The going price for the work of translating from the French seems to be $10 a thousand words, which comes to all of $1,000 for a 100,000-word job!

Hard to understand is why publishers should not pay more to translators in the first place; and then why the cost of translation should not be deducted before foreign authors receive royalties.

In the early Twenties, Helen Tracy Lowe-Porter began her extraordinary career as a translator of Thomas Mann's work into English. For her first effort—the two volumes of *Buddenbrooks*—she received $750! John C. Thirlwall's new book—*In Another Language* (Knopf)—provides a brilliant record of the thirty-four-year-relationship between Dr. Mann and Mrs. Lowe-Porter. It includes two superb essays by the translator herself.

It is not true, as I was told, that Helen Bannerman's *Little Black Sambo* has

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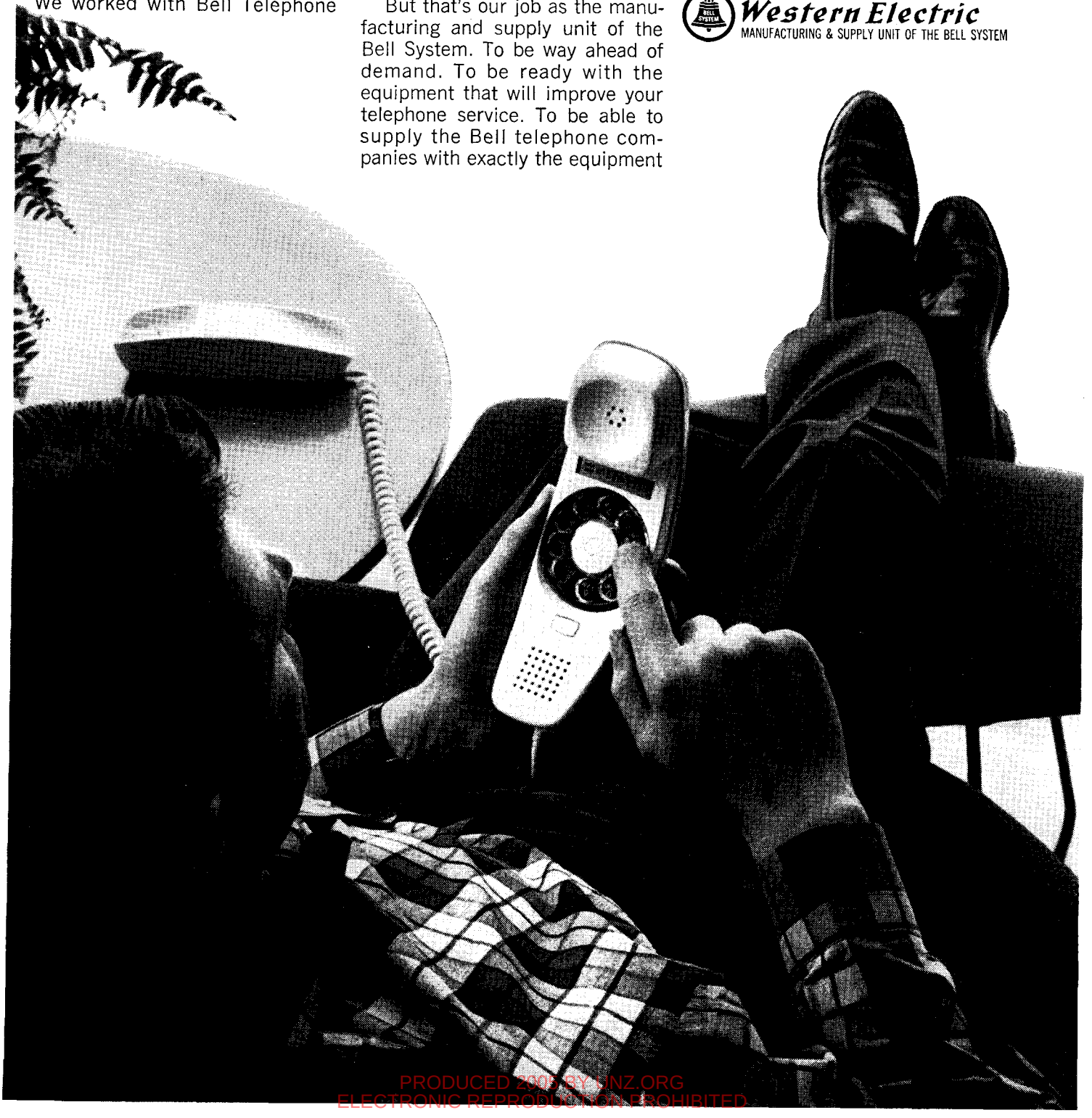

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become a casualty of the Civil Rights movement and been withdrawn. First issued by Lippincott in 1899, a tremendously popular juvenile, it may still be found in public libraries, and in book shops for $1.50.

Immediately after checking on this matter, I saw a news report from London that a manuscript and drawings for a book prepared by Helen Bannerman were "recently discovered in a safe in her lawyer's office." It is called *The Story of Little White Squibba,* and already is in circulation in England. Mrs. Bannerman died some twenty years ago.

J. Edgar Hoover joined the Federal Bureau of Investigation in 1921, and for forty-two years he has been its head. Though the author of numerous articles and a few books, he has not yet, at age seventy-one, written his autobiography.

This is certainly not for lack of interest on the part of publishers. I venture that the largest offer made to him was in 1961, when Ken McCormick, on behalf of Doubleday, and I, on behalf of *McCall's,* suggested a price of $1,000,000 for book and serial rights.

Max Raab, secretary of the Cabinet during the Eisenhower administration, agreed to make the approach. "Mr. Hoover," he reported, "is flattered—and interested, but not now. He wants to wait a while. Maybe he won't ever want to tell the full story. But if he does, it won't be while he's still in office."

He's still in office.

Accustomed as everybody is to extravagant claims for books, perhaps the ultimate has been reached in Farrar, Straus & Giroux's advertisement in *Publishers' Weekly* for Bernard Malamud's *The Fixer.* This novel, says the ad, will "last as long as books are read."

—Herbert R. Mayes.

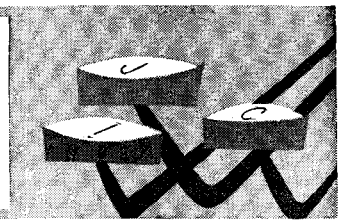
Solution of Last Week's Kingsley Double-Crostic (No. 1688)

Thornton Wilder:
THE CABALA

(Quote sugg. by Mrs. John T. King, Jr.)

I spoke of how a line of Euripides drove mad the citizens of Abdera; of Terence pleading that people come to him rather than to the tight-rope walkers; of Milton, in his old age, holding a few olives in his hand to remind himself of his golden year in Italy.

Manner of Speaking



Shock Language: A good question is never answered. It is not a bolt to be tightened into place but a seed to be planted and to bear more seed toward the hope of greening the landscape of idea. The difference between a seed and an inert speck can be hard to see, but only one of them will grow and return itself in kind and be multiplied.

Last week, in the course of scolding Bert Lahr for "purifying" William Arrowsmith's English text of *The Birds* of Aristophanes, I tossed off a speck of a question that has turned out, I now believe, to be some sort of seed. At least it has multiplied in my mind. Why, I asked, are we so uneasy about the root words that describe bodily functions? By what extraordinary conditioning—to extend the question a bit—is it obscene to utter a colloquial and usually short sound when referring to certain bodily parts and their functions and products, while it remains respectable enough to refer to them by uttering a more formal, clinical, and usually longer sound? What is happening within the mores of a society when one shudders at a word as being "obscene"? What reaction is that? And what are its sources?

These are all parts of a single question, another small part of which I once asked in a footnote to my Englishment of Dante's *Inferno.* There, in something like 4,500 lines, Dante uses four or five of what we call four-letter words. Almost all of Dante's English translators have carefully circumlocuted those usages. But Dante put those words there for a purpose. They arise from his idea of style, *il bello,* which was itself an Aristotelian idea of fit proportion.

The manner of the writing, to state the gist of it, should be in harmony with the matter. In the *Paradiso,* excepting only a few harsh references to the sinfulness of stubborn mankind, the style is all polish and sublimity. But in the *Inferno,* which is the book of the sinful soul's depravity, Dante occasionally coarsens the texture as befits his subject.

In my own depravity, I was inclined to believe that what was good enough for Dante was good enough for me. I was not prepared to assume that my moral choices, tastes, and sensibilities were nicer than his. I rendered those few coarsenesses into their English root-equivalents, and added a footnote to explain this principle of Dante's style—one footnote among at least 500. Yet, to date, at least a dozen or so readers have accused me of being preoccupied with filth.

The trigger words I rendered from Dante were all references to the simplest actions and substances of our daily lives. The things and the acts to which they referred could not be shocking in themselves unless one insists on being offended by the life process itself. A doctor could have discussed the same things with his patients in a medical vocabulary, and your Aunt Maggie could have repeated them to "the girls" in her own round evasions that evade nothing. It seems to follow that the shock occurs only when certain arbitrary sounds are used to indicate referents that are not in themselves shocking.

IF that is so, something much like a primitive word taboo must be operating. I am no scholar of such things, but let me guess in the amateur way that follows from dabbling through a book or two that those who observe taboo do so for powerfully emotional reasons whose sources they do not know, though they think they know them.

Language is a substantial part of how men act. Since Man seems to have the impulse toward taboo in him, it is natural enough that he should develop language taboos, and that he should then overlay them with all sorts of plausible but irrelevant reasons. There is a real reason for language taboos in societies that have developed beyond a belief in primitive word-magic: they are there because we need them.

By ethnic agreement, it is not only shocking to use taboo language but it is sometimes held to be sinful and sometimes even held to be criminal. It is, therefore, exactly such taboo language that will best express our feelings when we are enraged or socially mutinous.

A man of moderate impulse may summarize his feelings with a "Tut!" when a snowball knocks off his hat. A saintly man may manage a total expression by going so far as "Tut-tut!" when the snowball smashes his glasses. But even a saint is likely to be moved to a fuller style when the snowball comes through the window spraying glass and dirty snow over his just-acquired and still unmounted British-colony mint plate-blocks. Eventually, there has to come a situation that calls for particularly emphatic expression.

The shock language of Christian Europe was originally blasphemy, and in strongly Catholic countries it is still

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blasphemy that gives man the rhetoric of his full emotional range. The proverbial Spanish mule-skinner is a man with a vast formal structure of shock language available to him. The words that refer to bodily functions are nothing to him except as he is able to apply them to his limitless hagiography. In his hour of outrage he need only start at the top of the hierarchy, assured by the knowledge that his rhetoric can outlast the fit.

IN English, however, blasphemy has lost much of its shock value ("God is Dead" theologians, please note), and English-speaking people have limited their emotional means by agreeing to reserve certain names for the parts, functions, and products of the endocrinal and digestive systems as their shock language. Obscenity has replaced blasphemy, and the difference is certainly religious rather than ethnic, as witness Chaucer's need to scold riotous and dissolute men for rending Christ's holy body with such blasphemies as 'Zwounds, 'Zblood, 'Znails, while permitting himself a light-hearted use of the common four-letter words.

Are these considerations pertinent to whatever question is trying to ask itself? I have watched the courts of America sputter and fume and stupefy themselves in a stuttering effort to define obscenity. They might just find the right entrance to the question if they began by thinking of obscenity as a particular vocabulary we suppress from normal usage in order to have it available for times of intense disturbance. And if that is the case, in what way is a man behaving when he becomes emotionally upset by another man's use of the language society has reserved to his use in moments of stress?

I could even guess that the answer to that second question has something to do with the way our young are conditioned to shock language. But I am not in the business of answering questions. That is the marketing end of things. I don't sell these flowers of inquiry: I simply raise them—in, if you like, the hothouse of my psyche.

But let me think I have raised this one to something like a first asking-point. Let me even hope the next judge maundering through a book censorship case will ask it of himself (and all unbenched sniffers of righteousness of themselves), if only for a practice session outside their own categories. I doubt that we will find firm answers to ourselves as a species, but we do take a lot of asking. And there is always the hope that when we have asked enough about ourselves and of ourselves, we may find that we have asked our way to something like an answering grace.

—JOHN CIARDI.

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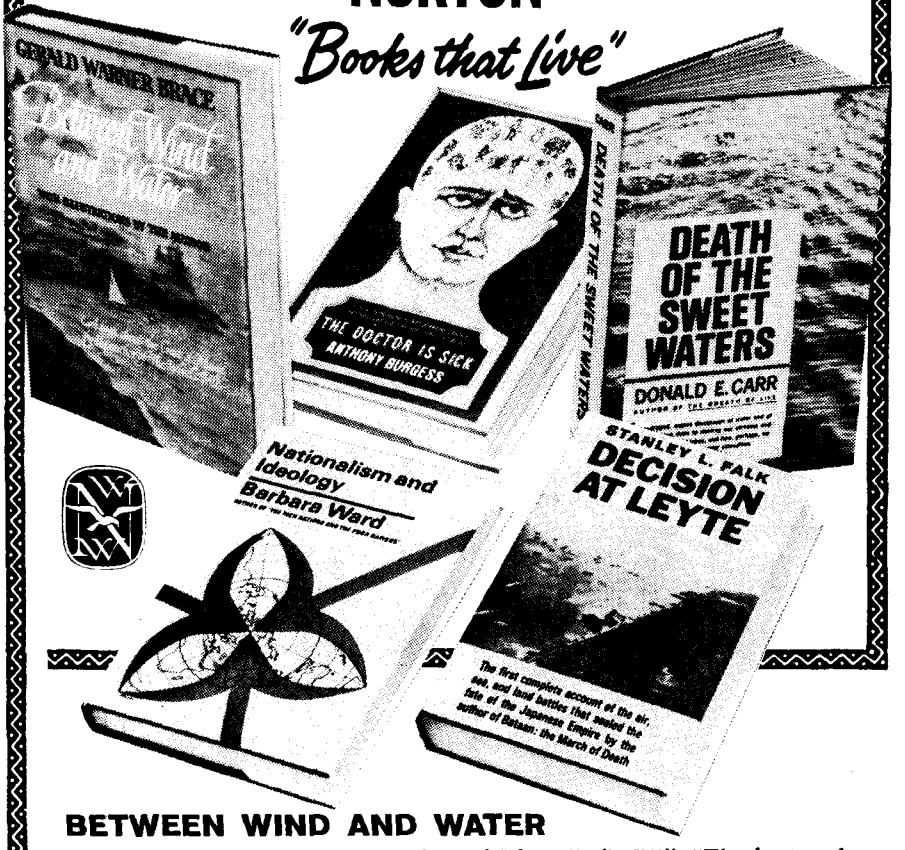

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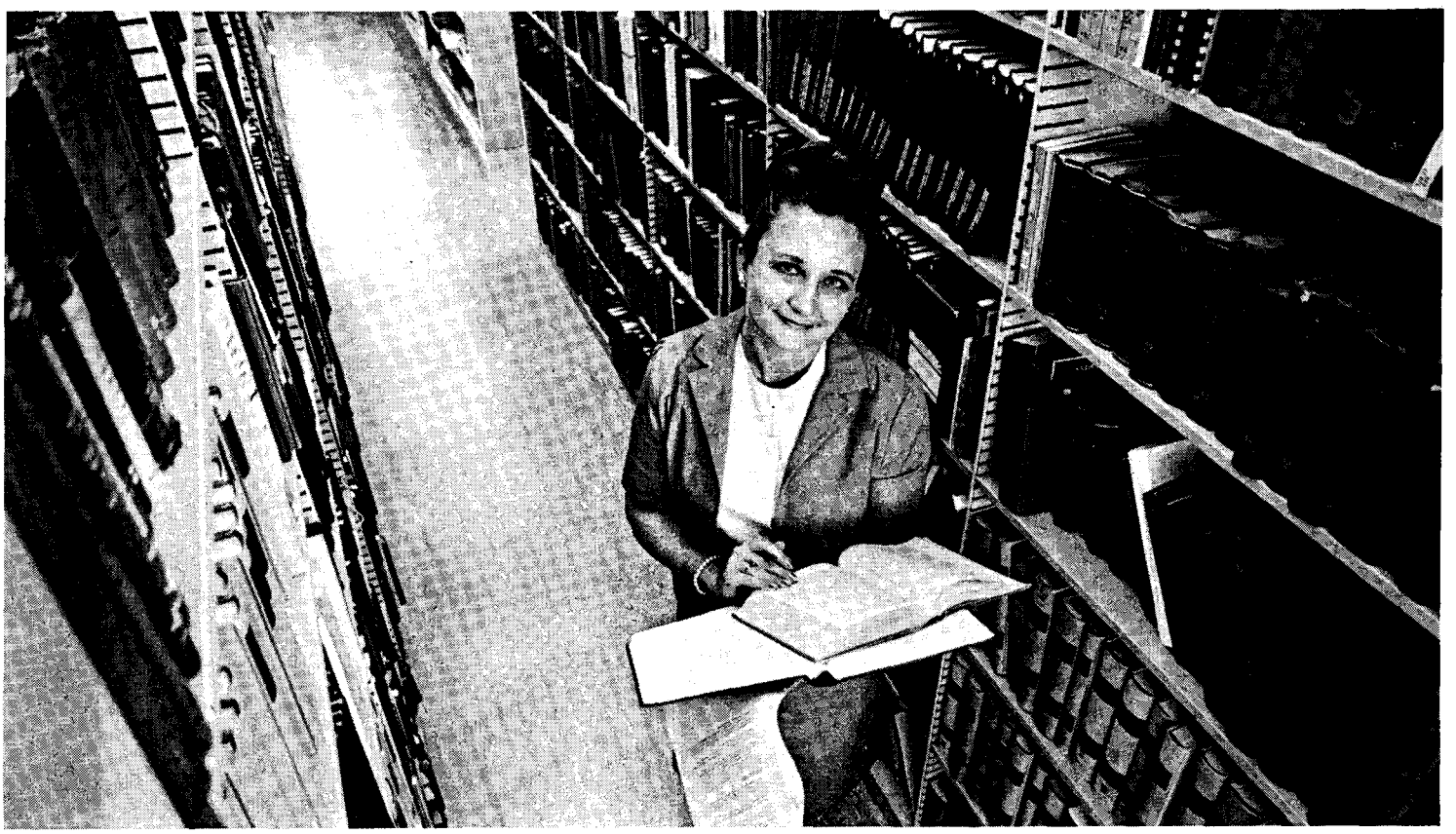

Delores Maximena graduated from "Goldilocks" and "Little Red Riding Hood" at a very early age. Ever since she learned to read at a Detroit grade school—all through high school and the University of Michigan, books have been a big part of her life. Now her livelihood is books. In fact, she is currently working for an advanced degree in Library Science at Michigan.

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Saturday Review
August 20, 1966

Danger: Utopia Ahead

Would anyone want to live in an "ideal" society? Some irreverent thoughts on the question, and a reminder that blind pursuit of perfection may carry its own curse.

By JOSEPH WOOD KRUTCH

EVERY schoolboy (well, let's say every graduate student of English) knows that Samuel Johnson added the following four lines at the end of Goldsmith's *The Traveller:*

> How small of all that human hearts endure,
> That part which laws or kings can cause or cure!
> Still to ourselves in every place consigned,
> Our own felicity we make or find.

Victims of Hitler or Stalin, or even anyone who has ever heard of these victims, may find it hard to believe that Johnson's contemporaries could accept his pronouncement as a tenable thesis. It is as clear today as it was at any other unhappy time in the world's history that kings and laws can cause a good deal of "all that human hearts endure."

If Johnson could write the lines and readers could admire them, that proves, among other things, that the Englishmen of his day had far less reason than we to know just how much unnecessary human misery kings and laws can cause. No government of which they had any intimate knowledge had ever been as bad as a dozen governments have been in the course of the twentieth century. In that respect the world has become for a great many people a much worse place to live in than it was in Johnson's time.

What he said was a half-truth, and since it seems that we can never believe more than one-half of a truth at a time, today the assumption, almost everywhere tacit and often explicit, is that all, or almost all, that human hearts endure is somehow traceable to laws, rules, or—to use the most conveniently vague and inclusive term—society, or better yet, "the system."

It may be that extreme situations created by bad laws and bad rulers are tending to develop more and more frequently in more and more parts of the earth. But it is still true that in the United States we make or find most of our own felicity. Despite the Depression and despite our laws, most of this generation (with the exception, of course, of combat soldiers) has owed its most intense moments of happiness and its deepest moments of sorrow to causes that had little to do with the personalities or policies of our government. We may have fretted over them. We may, in other words, have borrowed trouble. But borrowing trouble certainly comes under the head of infelicities we make or find.

A CHEERFUL view of our private situation, of man's destiny, and of the universe he lives in is certainly one of the things—perhaps the most important single thing—that makes for happiness or its opposite. But such a cheerful view does not always depend upon any of the things that society increasingly (and I think properly) tries to provide us with. In the Middle Ages, when life was hard, and suffering was the common lot, it was generally agreed that God is good. The more secure and comfortable we became—until recently, that is—the more this conviction faded away. We are now assured that God obviously doesn't exist and the universe is meaningless.

We plan to abolish poverty, and of that determination I approve. But I remember nevertheless that the suicide rate is higher among the rich than among either the poor or the moderately well off; that it is, according to the California statistics, almost unknown among the destitute. I do not conclude that we should undertake to reduce the suicide rate by increasing the number of the destitute. Kings and laws can indeed have a good deal to do with creating the conditions under which it would seem reasonable to suppose that people would be happy. But kings and laws cannot actually make them so, and it is my conviction that in today's society, where affluence touches a majority of Americans, economic inequality is responsible for far less unhappiness than are the weaknesses and follies of many of those who share its benefits—such as keeping up with the neighbors, spending beyond income for superficialities, and false values of various sorts.

Irving Howe, one of the most often quoted commentators on the contemporary social and political scene, is fond of insisting that our thinking is not sufficiently utopian. The preceding paragraphs may have helped to explain some of the reasons why my opinion is precisely the contrary. Utopian thinking assumes that perfect justice can be achieved, and that man not only *can* be almost perfectly happy but also that he can be *made* so—whereas nothing in human experience justifies any such an assumption. To make it leads simply to frustration because so much is expected of every improvement or reform that even the benefits that result seem to amount to no more than a failure. Another statement made by Samuel Johnson comes nearer unqualified truth than his addition to *The Traveller.* It is: "The remedy for the ills of life is palliative rather than radical." And to "of life" he might have added "or government."

To the utopian, of course, any such conviction means too ready an acceptance of the status quo. But that it should do so is no more necessary or inevitable than is the frequent tendency of utopianism to end in an exasperated recourse to a dictatorship that proposes to drag people into felicity by the scruff of the neck.

No system of government, no matter how utopian the thinking that plans it,

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ever achieves more than amelioration. In the eighteenth century, the proponents of democracy were sure that it would abolish war because only kings wanted war. A generation or so ago one of the commonest arguments in favor of Communism was that it, in turn, would bring the reign of peace that democracy had failed to establish. "The capitalists" were the creators of war, and the reply that individual Communist states might war with one another even if all the world were Communist was brushed aside until the rise of Chinese Communism. Socialism still promises to destroy the power of money, but all it could really accomplish would be what Russian Communism did accomplish—the substitution of the power of political position for the power of wealth. Power of one sort or another vested in a few individuals persists.

The first completely developed outline for a utopia known from Western Europe is Plato's *Republic.* And it is, of course, totalitarian, because even the least cynical realized that nothing short of compulsion could ever make men behave with complete rationality.

The law of compensation works both ways, and the blessings, even when very real, always turn out to be mixed. To give women the vote was an act of simple justice. No doubt it had one good result: It removed one source of female resentment—though I am not sure that women did not immediately discover another to make up for it. But the claim that politics would be purified, and wiser, more generous, and more compassionate laws passed was based upon the false assumption that women voters as a whole would be as earnest, as socially conscious, and politically enlightened as the feminist leaders. But—as the feminists themselves used often to proclaim most unguardedly—"women are people," and female people are so much like male people that it would be difficult to demonstrate that there has ever been any major decision made through the ballot box in which the results depended upon the women's vote.

When women's rights had just recently been achieved in England, G. K. Chesterton described their triumphant struggle in these words: "A million women rose up to say 'we will not be dictated to.' Whereupon most of them became stenographers." That is so gloriously funny that in laughter one is likely to overlook its core of typical truth. When women became free they not only became free to earn a living, but, far more often they were expected to do so.

THE society now established in England was certainly the product of utopian thinking. It assumed that to abolish all special privileges and to guarantee equality of opportunity would create an ideal situation. But before that ideal is quite achieved it is declared to be far short of utopia by a new wave of utopian thinkers. In a book called *Culture and Society,* Raymond Williams, who is said to speak for a growing segment of utopian opinion, has declared: "A stratified society based on merit is as objectionable . . . as a stratified society based on money or birth." Apparently the only real utopia would be one in which every citizen, no matter how stupid, improvident, or even vicious, enjoyed precisely the same privileges and advantages as the most intelligent and the most virtuous. Any reward for merit implies something far short of utopia.

It was only a few centuries ago that men began to think of the Golden Age as a day about to dawn instead of an irrecoverable paradise lost long ago. As a part of that shift, utopia came to mean not "that which exists nowhere" but "that which will exist tomorrow." Nevertheless, the determination to settle for nothing less than perfection has been at least as often a curse as it has been a blessing. Without utopian thinking neither Nazi Germany nor Communism would ever have come into existence. Russia and Nazi Germany are the only two modern nations in which a government had the absolute power to decree whatever was necessary to realize an abstractly formulated ideal, and the similarity between the two is real and significant, however strongly you may believe that one ideal is noble and the other depraved. Both turned into nightmares for the very reason that anti-utopians had predicted.

Some thirty years ago I wrote a book called *Was Europe a Success?* that protested against the then-growing tendency of liberals to surrender all their previous convictions in exchange for the utopian promise Communism held out. Lord Russell replied: "I do not disagree with Mr. Krutch as to what I like and dislike. [But] we must not judge the society of the future by considering whether or not we should like to live in it; the question is whether those who have grown up in it will be happier than those who have grown up in our society or those of the past."

The specific question to which Lord Russell refers seems to me to have received a definite answer in the fact that few of those who grew up in our society would change it for the Russian, whereas so many would like to move from, say, East Germany to West Germany.

BUT that is not the most important comment to be made on Lord Russell's pronouncement. Perhaps the rule, "Do unto others as you would be done by," is not always applicable. As Bernard Shaw's revolutionist said: "Don't do unto others as you would they should do unto you. Their taste may be different." But as a general rule, the scriptural advice is safer. You are more likely to please people by giving them what you would like to have than by giving them what you think they can be made to like.

The political reasons why utopian thinking, even when it does not lead to a dictatorship, never achieves more than a questionable amelioration are all familiar truths. Though it may be obvious that the best and wisest men should rule, no one has ever proposed a workable method by which they may be chosen. The oldest—hereditary power—is based upon so obvious a fallacy that it has been abandoned in nearly every part of the Western world. Democracy was the panacea proposed by the eighteenth century, and though it seems to be pragmatically justified by working tolerably well—or at least better than the assumption that the descendants of

(*Continued on page* 46)

"We're all going over to Mabel's tonight and scream. Care to join us?"

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THE LOOKING-GLASS WAR OF WORDS

What is the issue in Vietnam? Games rhetoricians play.

"THE FOLLOWING is a summary of this nation's reasons for unswervingly supporting the brave people of South Vietnam in their effort to drive out the aggressors. It is designed to sustain our national unity and acceptance of sacrifice in order to prevail in a long and costly struggle.

1. *The Importance of the War*

"The meaning of this struggle is not confined to Vietnam but is world-wide. Mankind learned in the Thirties and before that aggression must be checked before it is too late, that those who have no respect for international law must not be permitted to extend their domination over others. The doctrine that all peoples are equal from birth, with an equal right to life, liberty, and the pursuit of happiness, is contained in our nation's birth certificate; and while we are particularly concerned about foreign ideologies being imposed upon our nearby neighbors, our aim is to strengthen the hopes of like-minded peoples everywhere. Certainly we will never barter away another people's real estate to assure our own survival.

"That is why we have no rational alternative but to stand firm in Vietnam against the invaders and their shameful war against a liberty-loving people striving for independence. We covet no additional territory for ourselves; but neither can we stand by and see Vietnam and indeed all of Southeast Asia victimized by aggression. Our chances, and our children's chances, for a better future depend upon the outcome of this war. . . .

2. *The Historical Background*

"The current struggle is merely one further chapter in a vast and continuing struggle in which we have long been engaged against an implacable foe, one further chapter in their cynical and systematic effort to extend the periphery of their power by force.

"After the French defeat and withdrawal, Vietnam was intended to live in peace and independence under the Geneva Accords of 1954. But the Accords were violated, final independence was blocked, the peace was upset, the all-Vietnam elections scheduled for 1956 were made impossible, and the work of the impartial International Control Commission appointed by the Geneva Conference was obstructed, all by a handful of self-appointed Vietnamese leaders who served the interests of an outside power. Their heirs and collaborators in South Vietnam today—also mere puppets despite their talk of independence—do not speak for the people of South Vietnam. . . .

"Their efforts are sustained only by outside intervention, master-minded by one of the major powers who seeks to dominate the rich natural resources and strategic location of South Vietnam as a base for future Asian aggression. This raises the risk of our own intervention, but if the small nations of Asia are to have any hopes for independence, we must take our stand against the intruder regardless of what a hostile power might do.

3. *The Prospects for Peace*

"Our hope is to see an end to the war, for it is a cruel war. In violation of international law, enemy troops wage indiscriminate warfare, murder civilians, burn crops, and destroy undefended villages without reason or explanation. Our servicemen, when captured, are brutally interrogated and mistreated. But we have reason to believe that the other side is depressed and divided. We are killing their men in increased numbers.

"But the only negotiations they are thus far prepared to accept would be fraudulent and deceptive, trading away the freedom and independence of the Vietnamese people. Politically they cannot afford to sit down at the conference table with us; and we on our part can no more afford to withdraw under the cloak of a meaningless agreement than we can in military defeat. For that would convince the aggressors that our cause is but a 'paper tiger,' unwilling and unable to fight on to victory. Nor can we recognize at a conference table their puppet regime as the true representative of the South Vietnamese people. . . .

"In short, peace can come, and come very quickly, if (but only if) the other side would acknowledge defeat, unconditionally halt its aggression, withdraw its troops and respect the sovereignty and independence of the Vietnamese people under the Geneva Accords. South Vietnam can then become a peaceful and neutral country, without military alliances or foreign bases, free to decide on unification, maintaining close relations with Laos and Cambodia, and governed by a new Constitution and National Assembly that will guarantee universal suffrage, freedom of speech, freedom of worship, and genuine land reform. Until this goal is obtained, we shall fight on."

The above statement, though a fictitious document never actually issued, is nevertheless based entirely on actual quotations from government sources. What makes it interesting is the fact that these quotations came from both sides, both American and Communist—North Vietnamese, Chinese, and Vietcong. And it is doubtful that any official on either side can say with certainty which government declared (or might well have declared) which sentences.

This little exercise does not, of course, demonstrate that both sides have identical, or even equally honorable, goals and purposes in the Vietnamese war. I would not for a moment equate America's historical role and motives in Vietnam or elsewhere in the Cold War with those of the Communists. Nor could any objective observer, if there is one any longer, accept as true all the above charges and claims when asserted by Communists (nor might he accept them all when coming from us). But this exercise can at least teach us to use restraint in our rhetoric; to see ourselves as others see us; to put ourselves in our enemy's shoes; and to recognize that the gap between the two sides is not unbridgeable and that this war, like all wars, is fought in part over issues more symbolic than substantive. If we can learn those lessons, there is still hope for Vietnam.

—THEODORE C. SORENSEN.

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To Save the Grand Canyon

EDITOR'S NOTE: *The author of the following guest editorial is a novelist and historian of the American West who has served as a special adviser to Secretary of the Interior Stewart Udall and currently is professor of creative writing at Stanford University.*

SOMETIME this month Congress will have the prickly job of deciding whether the Marble and Grand Canyons of the Colorado, 350 miles of unbroken wonder, are more necessary as hydropower sites for a complicated Arizona water system than they are for the refreshment and awe of the American people. The decision will say something about the relative claims of the states, which own the waters of the river, and the people of the United States, who own the canyons. It will suggest how dependable is the protection provided natural scenery when it is included in the National Park System. This and much else Congress will do by its vote on H.R. 4671, the Colorado River Basin Bill.

H.R. 4671 proposes $360 million worth of reclamation works in Utah, Wyoming, and Colorado, and a $1.3 billion water-transportation system for Arizona. Included in this last would be two dams on the Colorado, one in Marble Canyon and one in the lower Grand Canyon which would back water many miles up into the Grand Canyon National Monument and effectively flood out the inner gorge. These dams would not conserve water. Testimony before the Interior and Insular Affairs Committee indicated they would waste it. They would produce power for pumping water into Arizona from dams downriver, and surplus power for sale, the income to go into the Colorado River Basin Fund to help pay project costs. As a concession to California, loser in a fight with Arizona over distribution of the Colorado's water, the bill would set up a National Water Commission, one of whose functions would be to study the feasibility of importing water into the Southwest from the Columbia basin.

The Northwest will almost certainly resist that long-range proposal. Other aspects of the bill have already come under intense fire. There have been, and will be, suggestions that desalinization, not transportation, is the answer to the Southwest's water problem, and that federal interest-free loans rather than the sale of hydropower would be the best way to build the Basin Fund; and that coal-fired or atomic power plants would be sounder economically than two outdated "cash register" dams. But the real clash here is not economic. It is political and philosophical.

For even if the dams fully justified themselves economically, the Sierra Club and its allied conservationist organizations would bitterly oppose their being built; and even if they were proved economically insane, the Bureau of Reclamation would want to build them. The Sierra Club fights for an esthetic principle of preserving areas of great natural beauty, for human enjoyment and refreshment now and in the future. The Bureau of Reclamation is a dam-building bureau, politically very powerful through its control of federal funds and jobs, and even though many insist that its major work in the West is done, it will not willingly accede to its own dwindling importance.

The seven Colorado basin states, one guesses, have allied themselves with the Reclamation Bureau because historically that is the way these things have got done. It is just possible that the vote on H.R. 4671 could begin the reduction of Bureau of Reclamation influence, for if alternative sources of power are approved for this project, Reclamation will not build them: It is authorized by law to build only hydropower plants as elements of multi-purpose dams.

CAUGHT in the middle is Secretary of the Interior Stewart Udall, the strongest conservationist who ever held this post. His brother, Representative Morris Udall of Arizona, is the bill's sponsor. His political godfather, Senator Carl Hayden, is its strong backer. The National Park Service, which would be harmed by this bill not only in Grand Canyon but in a half-dozen other parks where reclamation dams are already designed, is in Secretary Udall's department. So is the Bureau of Reclamation. If Udall yielded to the Sierra Club's demand, and came out against both dams (he has already spoken against that at Bridge Canyon), he might well find the Bureau of Reclamation, with its built-in support in Congress, out of his control.

Being a believer in the art of the possible, he is not likely to oppose both dams. And he undoubtedly knows what every conservationist knows: that if these dams are knocked out of the bill they will be knocked out not by secretarial opposition and not by economic arguments, though those may provide the alternatives. They will be knocked out by public anger at the prospect of engineering works in our greatest natural wonder. Defense of the sanctity of the national parks is one element of that anger, but there is also strong feeling that the canyons outside the park deserve equal protection. Marble and Grand Canyons are consecutive and indivisible. Grand Canyon National Park should run their whole length.

This nation has already fouled its environment in countless ways and places. If we cannot preserve our most superlative scenery, every American loses not only what great scenery could give him in physical and spiritual serenity, but another thread of his already raveled pride in his country. If the battle against Marble and Bridge Canyon dams is won, it will be won in the mailbag, by massive public pressure upon every vote in the Congress. —WALLACE STEGNER.

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LETTERS TO THE EDITOR

The Computer (Cont'd.)

THE SPECIAL ISSUE "The New Computerized Age" [*SR*, July 23] was devoted more to what might be called the "information revolution" than the "automation revolution" as advertised [in the sub-headline].

Automation, it seems to me, is more than computers and information. It is machines that punch out automobile engine blocks. It is automatic electric power stations. It is machine-graded examination papers and machine-produced report cards. It is automated highways and automated cars. The impact on society results from the use of computers in these systems—as the Diebold and Lear contributions suggest.

STEPHEN J. KAHNE,
Department of Electrical Engineering,
University of Minnesota.
Minneapolis, Minn.

YOUR SURVEY of the computer was timely and thought-provoking, but missing in any depth was a detailed examination of the impact of all this on the arts. It is inferred that the arts will rush in, brandishing ostensible salvation. But what if the arts have themselves suffered the vitiation of computerized thinking? What if music has become only the mindless opiate of Muzak, architecture only the housing of larger computers? What if all artistic creativity has so long been subservient to commerce and technology as to have forgotten the substance of originality?

ROYAL STANTON,
Chairman, Fine Arts Division,
Foothill College.
Los Altos Hills, Calif.

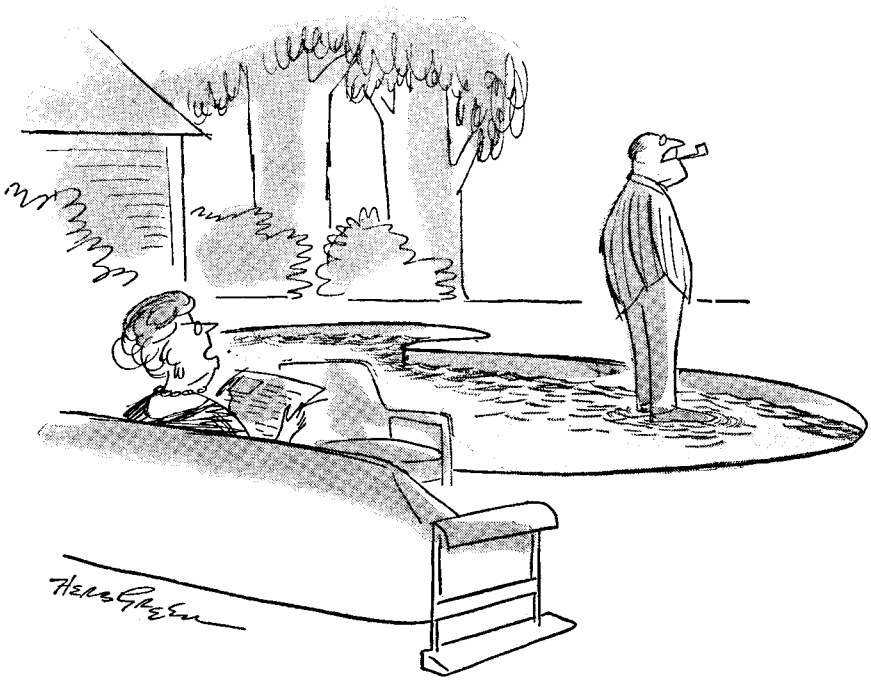
THE DANGER of living in the brave new world of the computer and of approaching the life of *1984*, at which N.C.'s editorial "The Computer and the Poet" is aimed, is not simply that Man may imitate the computer, but is precisely, it seems to me, that Man is precariously in danger of allowing the machine to control him. We run the risk of ourselves becoming machines.

Poets have been telling Man for epochs of the danger of allowing himself to be ensnared—even destroyed—by devotion to *things*. The soul atrophies in one who allows himself to be controlled by the schedule of his television program or by any other device; and if we imitate the machine or anything else, we essentially allow it to control us.

A. DAVID DEERY,
English Department,
William Allen High School.
Allentown, Penn.

IT IS SIGNIFICANT that none of the articles devoted to "The New Computerized Age" dealt with its implications for religious needs. For a populace as imbued with the work ethic as ours is, the expansion of leisure time and the elimination of unskilled drudgery can only increase personal frustration, insecurity, and lack of fulfilment. The clergy needs to be prepared to grapple with these concerns and to urge the balance outlined in N.C.'s editorial, "The Computer and the Poet."

(THE REV.) DANIEL A. BARRETT,
Director of Christian Education,
Meadow Lane Baptist Church.
Hammond, Ind.



"I wish you wouldn't do that."

Britain's "Swingers"

RATHER BELATEDLY I have noted Henry Brandon's "Behind Britain's 'Swingers'" [*SR*, July 16]. From his enthusiasm over the virility of England's long-haired young men and short-skirted "very knowing" females, one may infer that Mr. Brandon has not read or has forgotten much history. Ancient Babylon and old Rome had both of those alleged values, yet collapsed—and those admired virilities hastened the decay.

(THE REV.) CARL G. BADER,
Riviera Methodist Church.
Redondo Beach, Calif.

Washington's Crossing

MY WIFE AND I were much interested in the cover of *SR*'s issue of July 2 which reproduced *Coryell's Ferry, 1776* by Joseph Pickett, since she is descended from Cornelius Coryell, one of the two brothers who operated the ferry during the Revolution.

SR was in error in the note concerning the cover, which infers that Washington crossed the Delaware at this point on that Christmas night in 1776 when he surprised the British and defeated them at Trenton and Princeton, New Jersey. Actually Washington took his army back and forth on Coryell's Ferry several times. But the night before the battle at Trenton he went over at the point now known as Washington's Crossing.

ROBERT W. MAYER.
Champaign, Ill.

But, Never Again!

I HAVE a modern literature teacher who thinks your magazine is absolutely the greatest. He told our class that if we could get our name in your magazine he would give us three A's.

KRIS KOEHLER.
North Hollywood, Calif.

P.S. If you should get some pretty odd letters from modern lit students of Grant High, you'll know why.

EDITOR'S NOTE: *We're especially grateful for the postscript.*

Rizzuto's English

IN PATRONIZING Phil Rizzuto for his use of a pronoun form, Goodman Ace in TOP OF MY HEAD [*SR*, July 23] put himself out on a very shaky limb. Candidate Goldwater distinctly told an Albany audience that he wanted them "to help Joe Miller and I become President and Vice President." Maybe American politicians don't rate, but surely the father of Queen Elizabeth does. Churchill quotes him as having written, ". . . it would not be right for either you or I to be where we planned to be on D-Day." Mr. Rizzuto is in respectable company.

GEORGE P. FAUST,
University of Kentucky.
Lexington, Ky.

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High Noon in Bakersfield

AN ARCHETYPE in the television Western is the lawman who cleans up a rough town, fighting for the right without the help of the citizenry, obeying his personal moral code when he could easily turn in his tin star and walk away from the struggle. Since life imitates art, it is not surprising to find, behind the scenes, that the television business has its own "Westerns," with good guys, bad guys, and disinterested spectators.

The following true-life saga is set in Bakersfield, California, a metropolitan area of 298,400 television homes. The marshal is Yale Roe, president of Halstra Corporation, which manages TV-radio stations, including the Harriscope station in Bakersfield: KBAK-TV, a CBS affiliate. A year ago Marshal Roe came into town and found a messy situation in the 147th-ranking television market. "One of the worst markets in the country . . . price-cutting not to be believed . . . quadruple, quintuple spotting." Translated, this trade lingo means that his own station and the two others in town, KERO-TV (an NBC affiliate owned by Time-Life, Incorporated) and KLYD-TV (an ABC affiliate, independently owned) were clustering too many commercials and disregarding conventional rates and practices to get accounts from advertisers.

None of the stations was "on the code," that is, a subscriber to the National Association of Broadcasters Television Code, which sets self-regulatory time standards for commercials. (About 400 of approximately 600 stations, or 65 per cent are currently on the code.) The marshal immediately put KBAK on the code. From now on the number of commercials, particularly in a half-hour, would be restricted; and there would be only "double-spot" commercials during station-breaks.

Roe's personal code persuades him that one "ought to run a clean station." He also feels that it's good business: "It firms up the market." By excessive spotting the stations had been, in effect, offering "more merchandise to the advertisers for less money." As a result the agencies, because they could get all the impressions they felt they needed for this less money, had begun to cut their budget allocations. This, in turn, had made the competition even fiercer. A "firmed up" market, reasoned Roe, would help all three stations.

"I'll charge you a little more for each spot," said Roe, "but I'll cut the clutter. Instead of being grouped with two or three other advertisers, you'll be adjacent to only one. You'll make a sharper impression and, actually, the cost efficiency will be the same."

The marshal's clean-up campaign, however, brought a mixed response from the time-buyers at advertising agencies. At certain San Francisco agencies the move was favorably received. Elsewhere, most of the time-buyers were unimpressed. They couldn't care less about the commercial clutter: they were interested only in lower cost per thousand. They refused to switch to KBAK unless it offered a dramatically lower price than its competitors.

ROE, who was formerly daytime sales manager for ABC Television, doesn't regard his actions as heroic, merely rational. "The advertisers are always complaining about clutter. Here they have a chance to get rid of the clutter at the same value, and they're concerned only with reaching as many homes as cheaply as possible."

The marshal's move affected his chief competitor, the Time-Life station, only to a degree. Prodded by advertisers who pointed to KBAK's new policy, the NBC affiliate also cut down to double-spotting in prime-time station breaks. An off-the-air monitor's report in March showed "twenty-four commercials for sixty minutes" for the Time-Life station, representing "40 per cent of commercial activity per hour of programing . . . The 11 p.m. half-hour news [was] 43 per cent commercial." At KBAK, the marshal's station, they don't triple-spot at all; and they never run more than six minutes of commercials in a half-hour, twelve minutes in an hour. But the 995,500 television viewers (three to a home) in the Bakersfield area don't seem to care. The Time-Life station continues to be No. 1 in the area; the CBS station is No. 2.

It could be that people watch KERO more because it has better shows, or that it's just inertia—the Time-Life station was there first and viewers follow the conventional path. Roe has considered advertising the fact that he has less commercials, but he hesitates lest people think there's something wrong with his station, or for that matter, with commercials generally. So in the end it's a wash—the good guy is making about the same amount of money as before, for all his pains. Yet he persists. A good marshal lives by his code—come hell or high noon. —ROBERT LEWIS SHAYON.

Your Literary I. Q.

Conducted by John T. Winterich and David M. Glixon

NAME, PLEASE

Within the name of each Shakespearean character represented in Column One is embedded a common word, set off by parentheses. In Column Two—courtesy of Carolyn C. Hansen of Denver—the parentheses enclose a definition of the word, followed by a hint about the character. What are the names? For the dramatis personae, turn to page 70.

1. — — — — (— — —)	(proscribe); witch's son
2. — — — (— — — — —)	(five lines); jovial knight
3. (— — — —) — —	(wine); judicial heroine
4. — — — — — — (— — — — —)	(penniless); Henry IV
5. (— — —) — — — —	(diffident); usurer
6. — — (— — —) —	(be situated); suicidal heroine
7. — — (— — —) — —	(engine food); betrayed lover
8. (— — — —) — — — —	(horse-ball); sententious courtier
9. — — — (— — — — —) —	(devil); murdered heroine
10. — (— — —) — — — — — —	(vessel); sensual triumvir
11. — — (— — — —) —	(sinners' home); suspicious general
12. — — — (— — —) — —	("most unkindest"); witty swordsman
13. — — (— — — —) — — —	(fast time); Veronese gentleman
14. — — — (— — —) —	(wager); thane of Cawdor
15. (— — — —) — — — —	(wood measure); faithful daughter

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LITERARY HORIZONS

From Out of This World

LAST spring Damon Knight, president of the Science Fiction Writers of America, wrote me a letter arguing that I and other reviewers should pay more attention to the work produced by members of his organization. I replied that I didn't know whether he was wrong or right, since I had read no science fiction more recent than the work of Jules Verne and H. G. Wells and had no idea what was going on in that field. He was kind enough to send me three anthologies he has edited: *A Century of Science Fiction, Cities of Wonder,* and *Thirteen French Science-Fiction Stories.* I have been reading in these books and also in two histories of science fiction by Sam Moskowitz—*Explorers of the Infinite* and *Seekers of Tomorrow*—and I feel less ignorant than I did. What follows is a preliminary report.

Moskowitz, in the earlier of his histories, offers this definition: "Science fiction is a branch of fantasy identifiable by the fact that it eases the 'willing suspension of disbelief' on the part of its readers by utilizing an atmosphere of scientific credibility for its imaginative speculation in physical science, space, time, social science, and philosophy." This definition permits him to include Cyrano de Bergerac, Mary Wollstonecraft Shelley, Edgar Allan Poe, Fitz-James O'Brien, and other early writers, but he grants that modern science fiction begins with Verne and Wells. The term itself, he says, was first used in 1929 by Hugo Gernsback, then editor of *Science Wonder Stories* and formerly of *Amazing Stories.*

After reading a couple of dozen short stories selected by either Knight or Moskowitz, I think I can discern two major tendencies in science fiction, one going back to Verne and the other to Wells. Verne prided himself on keeping close to science and technology as they existed in his time, making only what he could defend as legitimate extrapolations and claiming not only to entertain his readers but also to provide them with scientific information. Wells, on the other hand, was more interested in man and society than he was in physical science. In *The Time Machine,* the first chapter of which is included in Knight's *Century of Science Fiction,* Wells induces the willing suspension of disbelief by sheer legerdemain, by an adroit manipulation of irrelevant but hypnotically convincing details, in order to say something about man's present and future. Among contemporary science-fiction writers, so far as I can make out from my limited reading, Robert Heinlein is more like Verne, Ray Bradbury more like Wells.

What surprises me more than anything else is the extent to which science-fiction writers distrust science—or, at any rate, technology. Everyone is familiar with the emptiness of life in Aldous Huxley's *Brave New World* and the horror of life in George Orwell's *1984,* but these writers are not alone in their pessimism. In several of the stories in Damon Knight's anthology *Cities of Wonder* the city of tomorrow, developing out of the city of today, is a monstrous menace. In Robert Abernethy's "Single Combat" a man tries to defy the city and is destroyed. In Walter Miller's "Dumb Waiter" and Henry Kuttner's "Jesting Pilot," although there is some hope for change, the city is evil. In J. C. Ballard's "Billenium," an ingenious and bitterly amusing story, the growth of the population approaches its cataclysmic crisis. Knight has also included E. M. Forster's vision of the end of a mechanized civilization, "The Machine Stops," and Stephen Vincent Benét's "By the Waters of Babylon," presenting a neo-barbarian who looks in awe at the ruins of what was once New York.

Science fiction today is more varied than I had supposed. Satire and protest, as I have just pointed out, are common. Humor isn't; but in Mack Reynolds's "The Business, as Usual" time travel is made the basis of comedy, as is space travel in Robert Heinlein's "It's Great to Be Back." Several of the French stories live up to the French reputation for sexiness, and one, Alain Dorémieux's "The Vana," is charming as well as ingenious. Several stories—for instance, Edgar Pangborn's "Angel Egg"—are at least as close to fantasy as to science fiction. A few writers pay attention to make-believe gadgetry—atomic knives, coelostat eyepieces, esprojectors, and the like—but most of the stories get along without this kind of hocus pocus. There are many surprises: Edmond Hamilton's "What's It Like Out There?" proves to be a neat bit of pacifist propaganda.

The problem of the science-fiction writer is that science fiction is generally regarded as a subliterary commodity, like mysteries and westerns. Western writers often make the same complaint: not all novels about the West are "westerns," but most of them are treated as if they were. There are readers who demand science fiction, just as there are readers who demand mysteries or westerns, and it is from this dependable market that most science-fiction writers derive their incomes. It is therefore no wonder if 90 per cent of science fiction—the figure is Damon Knight's—is trash. It is also no wonder, the book business being what it is, if the one science-fiction novel that isn't trash gets lumped in with the nine that are.

On the basis of this introductory exploration, I feel that science fiction as

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such has no more interest for me than westerns or mysteries. All three forms have their addicts, and I can think of many habits that are worse, but I am not tempted. On the other hand, my recent reading confirms what I have long suspected—that a certain amount of what is marketed as science fiction stands up perfectly well when judged by the standards by which one judges fiction in general. In the first place, certain science-fiction writers have a high degree of technical skill, a quality always to be respected. As Moskowitz says, the basic requirement of science fiction is to secure Coleridge's "willing suspension of disbelief," and this is a challenge to any craftsman. In the second place, although some science-fiction writers make use of monsters and mechanized devices, most of them write about men, usually men under strain, and they depend on whatever insights they have into the nature of man. Finally, as Wells, Huxley, Orwell, and many others have proved, writing about the future is a way of saying something about the present.

Damon Knight is right in insisting that science fiction deserves more critical attention than it gets. The ideal critic, it seems to me, would perform two functions: he would inform the addicts about the quality of the commodities currently on the shelves, and he would do his best to bring to the attention of the discerning general reader those books that are fiction first and only incidentally science fiction. —GRANVILLE HICKS.

EDITOR'S NOTE: *"Nebula Award Stories 1965," edited by Damon Knight, will be released by Doubleday Sept. 23.*

FRASER YOUNG'S LITERARY CRYPT No. 1202

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1202 will be found in the next issue.

BRAM BMK DAM YLWWMS NO RFMATRAY UXDK UXM LBGRA-UDKIM RZ UXM TRAWS HPQUL-ZLMQ.

—APSODAS YLGWLKC

Answer to Literary Crypt No. 1201

Only the more rugged mortals should attempt to keep up with current literature. —GEORGE ADE.

LETTERS TO THE Book Review Editor

They Didn't Want Reform

ALLOW ME TO TAKE EXCEPTION to one sentence in Harry Hansen's otherwise very fine review of Vladimir Dedijer's *Road to Sarajevo* [*SR*, July 23]. "It is a story," writes Mr. Hansen, "of a crime, a chronicle of diplomatic intrigue, and implicitly a warning to rulers who do not march with the times."

That both a crime and diplomatic intrigue were involved needs no arguing, but that it is a warning to rulers who march not with the time does. For, I would submit, it was precisely because Franz Ferdinand *was* in step with the times, and was proposing changes that would have granted greater rights to the monarchy's Slavs, that he had to die. What the people in Belgrade who were dreaming of a Greater Serbia wanted —and their dreams did not necessarily make them into villains; one man's subversion is another man's war of national liberation— was dissatisfied Bosnians. What they did not want was Bosnians content to remain in a reformed Habsburg empire. It was this that provided as strong a motive as any for wishing to see Franz Ferdinand dead.

I know that this creates some problems for Mr. Dedijer's central thesis that the action of Princip and his friends represented a case of tyrannicide of all but entirely local origin. I also know that some of the facts and motives behind Sarajevo are likely to remain forever elusive, and that there is a point where even the most determined of investigators will have to say, "This is my best guess, and a best guess is all I can offer." Yet I would still suggest that if only Franz Ferdinand had been as old-fashioned a man as the Emperor Franz Joseph, he would have lived a great deal longer.

JOACHIM REMAK.

Santa Barbara, Calif.

Masculine Mystique

WHAT A BIZARRE COINCIDENCE that there could be two different books with the same author (Myron Brenton), same title (*The American Male: A Penetrating Look at the Masculinity Crisis*), and same publisher (Coward-McCann) commented on in *SR* the same day (July 30).

John Fuller postulates that "the patriarchal system has created a great deal of harm, and that . . . we should accept people as people, instead of as members of different sexes." The book of the same title reviewed by Richard Taplinger sympathizes with the male who lives at a time when people have lost respect for "authority, for the symbol of masculinity: for teacher, for father, for boss, for law." In Fuller's column, the status of the American male is simply shifting: "He [Brenton] was shocked at how many experts still support the patriarchal system, including one psychoanalyst who feels that the father should never feed the baby, change diapers, or any of the things he customarily does to help a weary mother along." The male in Taplinger's review, on the other hand, is beset by psychological problems because "The breakdown of barriers between the sexes often has him washing dishes, diapering babies, and doing other jobs he has always regarded as 'womanly.'"

It is for the review by Richard Taplinger that we, as gainfully-employed wives and mothers, wish to express our admiration. Mr. Taplinger's refutation of the idea of the male as partner of the female, rather than as her authority-wielding "boss" or "father" is truly an amazing performance. For example, Mr. Taplinger mourns over the lot of the males who "require the services of prostitutes" because "they have wives who are too responsive and demanding"; and he goes on to deplore the fact that "Today's male lives in an impious age. . . ." It is devoutly to be hoped that Mr. Taplinger will live to see the dawning of a purer age, when males will again require the services of a prostitute for the *right* reasons, as God meant them to do.

Moreover, Mr. Taplinger has astutely pointed out a fact which has too long remained unrecognized; *i.e.*, "His wife's competition as wage earner, even though necessary, injures his [the male's] image of himself as supreme provider." We indeed wish to applaud this sentiment. For, after all, what red-blooded man would not prefer a nice, cosy homebody like Xanthippe to an aggressive, working wife like, say, Elizabeth Taylor?

LYNN Z. BLOOM.
ELIZABETH T. GREENLEE.

Cleveland, O.

IF THAT POOR AMERICAN MALE would join any of the several community service organizations like Kiwanis or Lions or Rotary or any of the others, he would find plenty to keep him occupied and busy during his leisure time in solving the problems of his community and the underprivileged.

LESTER A. LEWIN.

Long Beach, N.Y.

NOW, CAN YOU RUN a feature on the techniques and "ways and means" for the American male to incorporate into his personality these more adequate masculine traits?

M. WILBUR.

San Diego, Calif.

I HAVE SPENT THE PAST TWO YEARS doing my own research and have come up with some not-too-startling conclusions. 1) Woman has woefully misused the opportunities she received when she was given the vote. 2) Since time began she has secretly yearned for the cave-man approach, although she denies it constantly. If only Adam had clobbered Eve with the apple.

ELIZABETH W. GORDON.

Woodbury, N.J.

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A Giant Step Forward

When China Wakes, *by Robert Guillain (Walker. 268 pp. $5.95), is based on a diary of the French journalist's visit to Communist China in 1964. Welles Hangen is a correspondent for NBC News.*

By WELLES HANGEN

THE ENIGMAS of Communist China remain, but informed Western opinion is now sufficiently acquainted with the sights, sounds, and smells of that country to make more straight travelogues superfluous. Eyewitness accounts of the tourist sights of Peking and other "open" Chinese cities no longer arouse deep interest. The need now is for an analytic approach, including some attempt to assess the temper and outlook of the Chinese people.

Although much of Robert Guillain's present book, originally published in France under the title *Dans trente ans la Chine,* is in the form of a diary of his visit to China in the summer of 1964, it takes into account the author's experience of the country beginning in 1937, and reflects a laudable dedication to wading through official Chinese Communist source materials. The result is a work of considerable interest and significance.

M. Guillain, a member of the editorial staff of *Le Monde,* has a good reporter's instinct for detecting contradictions between what he is told and what he sees. His observations on the catastrophic consequences of the Great Leap Forward, visible today in the moth-balling of Chinese machinery and factories, are among the most perceptive I have read anywhere. On the other hand, M. Guillain's Gallic penchant for generalization and his concern not to be lumped among the "enemies of China" occasionally lead him to contradict his own findings.

In the opening chapter, for example, he declares ambiguously, "One can't help seeing . . . that the Great Leap Forward, although so often described abroad as a failure, was nothing of the sort, even though it ended badly." Later on M. Guillain graphically recalls the famine conditions that reigned in many parts of China during the "three black years" after the collapse of the Great Leap, and the grotesque economic imbalances that persist even today as the result of planners' miscalculations during the Leap. In discussing the régime's retreat from the agricultural communes, first set up in 1958, he details the concessions made to peasant traditionalism (restoration of private plots, abandonment of mess hall eating, etc.), but concludes that there has been "no fundamental questioning of the principles of the [commune] system." The only sense in which this statement holds true is that Mao Tse-tung clearly believes the problem of the peasantry will not be solved until "latent capitalism" in all its forms has been extirpated from the Chinese countryside.

M. Guillain observed old people and children rummaging through garbage in Peking's fetid back alleys, while before the Gate of Heavenly Peace a Tanzanian "friendship delegation" was being entertained by beautiful girls costumed as princesses of the ancient East. There are two Chinas, the author finds: the "involved" minority bustling along the new boulevards, their cardboard briefcases bulging with the régime's business, and the other China, the vast, torpid majority, only dimly aware of the "Liberation," plying their handicrafts in timeless squalor.

To me the most illuminating part of this book concerns the emergence of a new class in Communist China: the prosperous peasants, industrial managers, and skilled workers, the successful writers and others who have achieved a higher standard of living under the new régime and hunger for more material benefits despite the official insistence on austerity and egalitarianism. Mao concedes that the danger to his vision of the future comes not from those for whom the régime has done least—the half-naked coolies harnessed to back-breaking loads, the illiterate peasants trying to scratch a living from the unfertilized soil, the barefoot ironmongers in the urban *hutungs*—but from those who have advanced the farthest under Maoism and who now cherish a revisionist notion of better times. M. Guillain rightly devotes considerable attention to relations between the generation of Long March veterans who now rule China and the youth whom Mao so mistrusts; yet his conclusion is curiously ambivalent. He finds that only "small differences," such as peg trousers and Beatle haircuts, set the generations at odds; but in his conclusion he expresses doubt that the youth of China will fulfill their oft-repeated pledge to Mao, "We will never change."

The author is at his best when he is simply reporting his own informed observations and the extraordinary volume and variety of information he was able to glean from conversations with Chinese plant managers, professors, and others whom he met on his travels. In a series of telling quotes from engineers who had to devise their own substitutes for Russian blueprints and machinery, he makes clear the disastrous disruption caused by the withdrawal of Soviet technicians and aid from China in July 1960. He balances the Chinese version of that historic episode with the words of Soviet diplomats and correspondents in Peking who recall the boundless arrogance of the Chinese in the days of the Great Leap.

M. Guillain finds that "China is once more China," having rejected both Soviet and Western models; but he points out that the régime still disavows much of the Chinese imperial heritage, contrary to the school of opinion in this country that chooses to regard Communist China as nothing but a reincarnation of the Middle Kingdom.

Among other disservices to the author, M. Guillain's publishers quote him on the dust jacket as predicting that "within thirty years China may well become the dominant power on the political and military scene," a statement he prudently avoids in the book. I think M. Guillain is even over-optimistic when he envisages a "truly modern and totally complete Chinese economy in thirty years." Like many others who knew China in pre-Communist times, he is so struck by what has changed that he is often unwilling or unable to trust his own perceptive observation of the enormity that remains unchanged.

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A People's Span

The Jews in Their Land, *conceived and edited by David Ben-Gurion (Doubleday. 392 pp. $17.50), documents thirty centuries of Palestinian history. Abram L. Sachar, president of Brandeis University, wrote "A History of the Jews."*

By ABRAM L. SACHAR

THE FORMER Prime Minister of Israel has an undeviating conviction about the destiny of the Jewish people. Their roots are in Israel, historic Palestine, and there they belong. American Jewry, European Jewry—such terms are, to Ben-Gurion, almost pathological, certainly abnormal, incompatible with the essence of wholesome Jewishness. For there can be no genuinely uninhibited Jewish life anywhere but in Israel. Furthermore, Jews living outside of Israel can enjoy only a temporary sojourn. If they persist in remaining in the Diaspora, cajoled by prosperity or creature comfort, they invite the re-enactment of tragedies from the past—the expulsion from Spain after centuries of contributive coexistence, the genocide executed in modern Germany. When Ben-Gurion came, as Prime Minister, to the Brandeis University campus some years ago, students from a score of New England colleges made the pilgrimage to pay him homage at a special Convocation. His message to these young Americans was: "What are you doing here? Come home! Join the only true contemporary adventure, where the frontier is still open. You and your talents are desperately needed in your ancestral homeland."

—*From the book.*

Girls with teaching experience may spend twenty months in military service at Israeli outpost settlements.

Small wonder, then, that Ben-Gurion should conceive a volume of Jewish history told only from within. This brilliantly written and edited book, each chapter by a distinguished scholar, documents the story of Palestine from the earliest days of semi-nomadism, through the titanic experience of centuries within the Fertile Crescent, to the miraculous recovery of national sovereignty in our own time. Each essay reflects Ben-Gurion's underlying philosophy.

The land was continually under assault and often conquered—by Assyrians, Persians, Greeks; by Romans, Crusaders, Turks; ultimately by the British. From the fall of Bar Kochba in 135 A.D. to the onset of the Second Aliyah, in the 1880s, the main corpus of Jewry was scattered to the ends of the earth, some in miserable subjection, some in the effulgence of a golden age. For centuries only a harassed remnant maintained a precarious existence in Palestine itself. Under the Romans, Jews could come once a year to the Wailing Wall in Jerusalem—at a price—to pray. They "bought their tears."

No matter. The lives of the Jews in the Diaspora were merely incidental. The minuscule population in the enclave of Palestine was surrogate, holding the bastions to await an inevitable return. Life went on, flickering, sputtering; but the light of Palestinian Jewry, like the miraculous flame of the Eternal Lamp which burned on through Judas Maccabeus's siege of Jerusalem, never died out. In his chapter on the medieval period Dr. Benzion Dinur writes of the stiff-necked hangers-on: "Unswerving in faith, they were the selfless guardians of a spiritual testament and of a people's living continuity, of the links between Israel and its land and its brethren in the Diaspora."

Each essay in the volume covers a specific period in the internal life of Palestine. The climactic resurrection is detailed by Ben-Gurion himself, historian and history-maker, for he played the leading role in the reconquest and re-establishment of the State. The scholarship is impeccable, especially in re-evaluating the Biblical and Prophetic periods. Yohanan Aharoni and Eliahu Auerbach include the results of the most recent discoveries that have been made in the course of that national pastime of all Israelis—archeology. Objects newly excavated from such sites as the City of Hazor bring Biblical stories into sharp focus, as if the time machine, beloved of science-fiction writers, were in operation. And the Bible itself is the *Guide Michelin* of the archeologist.

The volume is enriched by several hundred beautiful photographs, many in color. Treasures from the museums of the world are represented. The reviewer may be permitted a small and friendly smile at the expense of the former Prime Minister when he notes the scores of illustrations of works of art created in the rejected Diaspora: a thrilling twelfth-century "Isaiah" from a church in France; "Elijah's Offering Consumed," from a fresco in the third-century Dura Europos Synagogue; "Zechariah's Vision of the Four Chariots," from a tenth-century Catalan Bible; "Moses and the Tablets of the Law," from a stunning illuminated *Haggadah* of the thirteenth century; a bejeweled representation of Isaiah and King Hezekiah from the imperial crown of the Holy Roman Empire.

But this is not to quibble. These summaries of thirty centuries of Jewish experience in Palestine combine prime scholarship with felicitous prose and, when enriched by such unusual illustrations as fragments of the Dead Sea Scrolls or the first script alphabets of the Canaanites, there is productive enjoyment for the professional historian and for the lay reader.

Jews of the Western world may not find acceptable Ben-Gurion's major premise that Judaism and Jewry do not truly exist outside Eretz Israel. But they cannot fail in gratitude to that more than half-submerged remnant of Palestinian Jewry who kept the fragile promise of a homeland intact through dark and almost hopeless millennia. Nor is it possible to withhold respect from Ben-Gurion's passionate tribute to those heroic generations who, never at ease in Zion, were impelled by a Messianic responsibility to perpetuate the urge to return though the temptation to assimilate in the Diaspora so often became overwhelming.

Coming September 24
A Show of Color
By Margaret R. Weiss

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Gospel Poison

Christian Beliefs and Anti-Semitism, *by Charles Y. Glock and Rodney Stark (Harper & Row. 266 pp. $8.50), the first of a projected six-volume study of prejudice, is based on a survey of 3,000 church members in northern California. Donald Szantho Harrington is pastor of the Community Church of New York.*

By DONALD S. HARRINGTON

IS THERE any way, short of the complete rewriting of the Christian Gospels and recasting of Christian theology, to eliminate the monstrous evil of anti-Semitism? That is the question raised in this new study by two sociologists, one Jewish and one non-Jewish, of the University of California at Berkeley. Their answer is a somewhat hesitant affirmative, but the facts they have produced tend to belie it.

These facts are pretty terrible for Christians in a country that is reasonably tolerant, pluralistically minded, and generally liberal in its politics and social consciousness, especially within the church. The study reveals that: (1) "Hostile religious images of the modern Jew as Christ-killer, beyond salvation, and in need of conversion to Christianity are far from dead in the Christian churches. Such notions were advocated by from a quarter to more than half of our respondents." (2) One-fourth of the clearly identified anti-Semites had a religious basis for their anti-Semitism, and another one-fifth had a basis that was in considerable part religious. (3) Only 5 per cent of the respondents with anti-Semitic feelings lacked all rudiments of a supposed theological basis for their anti-Semitism.

The data disclosed further that, in general, the more orthodox and particularistic the Christian the more he is likely to be anti-Semitic. The developmental structure would seem to run something like this: Christian orthodoxy with its literal and dogmatic acceptance of the New Testament writings leads to Christian particularism regarding Christians as a chosen people alone destined to salvation, which in turn leads to feelings of religious superiority and hostility towards others, especially the Jews "who crucified Christ."

Sometimes, I fear, we forget the terrible specificity of the Gospel charges, especially in the Gospel of Matthew:

> Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.
>
> When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
>
> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

There it is! How long will it be, and how many must be destroyed before the poison in the Gospels is recognized as poison, even if it does occur in what is believed to be the Word of God?

Charles Glock and Rodney Stark believe that there is an answer to the problem in the cultivation of the spirit of religious libertarianism with its acceptance of pluralism and its tolerance towards other religions. Religious libertarianism may sever the sequence, preventing religious orthodoxy from becoming particularistic and religiously hostile. But anti-Semitism will be with us until Christians have learned to accept the New Testament writings in their historical context, for the valuable but limited, and often fallible and even destructive, human writings they are.

THIS is just the first of six studies of anti-Semitism sponsored by the Anti-Defamation League. It is to be hoped that at some point the question of whether there is any relationship between Christian and Jewish particularism may be explored. As the authors point out, Christianity inherited most of its doctrine from Judaism, including the concept of the Covenant and of "Chosenness."

To be sure, in Judaism being chosen to be a "holy people" carried with it immense spiritual obligations and an explicit threat in the event of failure; and as a particularism it was always moderated by explicit responsibilities to the "stranger" in one's midst, but how often were the qualifications understood by Jews or Christians? Is it possible that Christian particularism, with all its attendant evils, may be related to Jewish particularism? The ultimate answer may lie in the exploration of this question.

Fragmented World

Nationalism and Ideology, *by Barbara Ward (Norton. 125 pp. $3.75), The Plaunt Lectures delivered at Carleton College, Ottawa, traces the history of human togetherness and its primary systems. James Real is co-author of "Abolition of War."*

By JAMES REAL

BARBARA WARD is a contemporary historian who carries her economist's ticket with incidental grace. Resisting the technician's mortal temptation to write now-and-forever books, she subordinates her scholarship to ticker-tape reportage of how things are today—it being perhaps the last day we have to act on many of the subjects with which she deals.

So much has been written about the survival of the human species that the whole matter has taken on the tedium of a long deathwatch. The annunciation of doomsdays has evolved into a technical art. Not that Miss Ward spares us a warning of the innumerable fatal collisions possible and probable if heroic shifts are not made in many major areas of human enterprise. What is notable is her crisp control not only of fact but of language. She is scarcely jolly, but she is a dedicated enemy of turgid writing. She can afford to describe the massive confrontation between Russia and China as "an absolute slap-up, ding-dong, flat-out frontier quarrel."

In *Nationalism and Ideology* Miss Ward examines the collapse of Western colonial control of the earth and speculates on the power system that is apt to replace colonialism. She sees the possibility of a revival of the sort of nationalism that sets great empires in violent dispute over contiguous real estate, and which has produced fifty new nations since World War II. The continuation of this ancient system in the modern world is open to such grave doubt that the author asks us to "weigh the single question—whether this method of organizing human affairs will or will not lead to the extinction of the human race."

Putting aside the obvious temptation to damn nationalism with its congenital territorial unease, built-in tensions of ideology, and grim disparities in wealth and opportunity, Miss Ward carefully traces the recorded history of human togetherness and its primary systems. In her view, international homogeneousness is not the panacea for the painfully fragmented modern world. "A world of interchangeable men and women," she writes, "is precisely the Orwellian nightmare of 1984."

She describes the slow, agonizing, and

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often violent progression of the family-community through tribalism into the age of empires and nation-states, pausing for comment on the unique contributions made by the ancient Greeks and Jews to the idea of community. The Greeks used their technical inheritances from preceeding cultures to shore up their novel idea that there was a "vast orderly universe governed by law and accessible to human reason." The result was a governance based on internal integrity rather than propitiation. New moral obligations were perceived by the Jews, chief among them a compassion for the poor and the outcast.

Out of these new beliefs came elements of social justice and order which loom large in subsequent societies. Late in the book the author turns back to these sturdy foundations as the only base upon which a surviving world can rest. But first she deals with two major attempts to replace the old nationalisms—capitalism and Communism, "bourgeois supranationalism in the West and Communist internationalism in the East." In neither system does she find that the expectations of the designers were met.

THE difficulties encountered in exporting the American "proposition" beyond its own borders are no less than those quickly discovered by the purveyors of international Communism. When the simplistics of the Marxist nostrum—the rooting out of private property and the profit motive—failed as an exportable model, Russia turned inward to a central-planning bureaucracy on a scale never before contemplated, and held her fiefs by force. The limited viability of both these two great substitute systems has, in Miss Ward's view, "reinforced, not weakened, the nation-state."

The centers of power must accept the responsibilities of power. The author puts the heavy end of the log onto the United States. Our wealth and its continuing conscious, well-directed outflow to the developing world is, she contends, the only effective means by which to mitigate the hardening of nationalist positions. But she feels that Americans are disillusioned about the short-range consequences of generosity. "Today faith, not fact, is what cripples our programs, closes our pockets, and dries up our hearts." That the USSR will lead or even significantly participate in this great endeavor is, she believes, too much to hope for a long time to come. Essential world authority in the cause of peace thus falls to the United States.

Miss Ward's final chapter echoes and elaborates on her earlier references to the persuasive moralities of ancient Judaism. She specifically declines to "go back" to the old orthodoxies, but hopes for a new encounter between faith in man and religious faith.

Prometheus and Persephone Reborn

Myth and Literature: Contemporary Theory and Practice, *edited by John B. Vickery (University of Nebraska Press. 391 pp. $7.95), a collection of essays, seeks to establish mythical prototypes for works by writers from Milton to Saul Bellow. Theodor H. Gaster wrote "Thespis: Myth, Ritual and Drama in the Ancient Near East."*

By THEODOR H. GASTER

THIS series of essays (all reprints) is designed to expound the theory and practice of a new approach to literature known as Myth Criticism. The primary concern of this approach is to recognize in works of fiction and poetry the rearticulation of themes and figures long familiar from classical and other ancient mythology. Thus (to quote examples cited in this volume) Saul Bellow's *Herzog* is Prometheus *redivivus*; Mr. and Mrs. Ramsey in Virginia Woolf's *To the Lighthouse* are Cronus and Rhea; Priscilla in Hawthorne's *The Blithedale Romance* is a Persephone type (she is of wan hue, is secluded, and gathers flowers); and Moodie in the same novel is a Zeus-Hades (whatever that might mean).

Moreover, since—as is now well known—myth is intimately bound up with religious cult, many of the situations that appear in fiction and poetry may be recognized as refractions of standard rituals made familiar to us in *The Golden Bough*. The struggle between the two men in D. H. Lawrence's *The Prussian Officer*, for instance, "parallels the ritual combat in the grove at Nemi, in which victory entails a new and unknown life that leads to a final defeat." Similarly, in the same author's *England, My England*, the savage conflict between Egbert and Winifred "that culminates in World War I and Egbert's death is Lawrence's version of the myth of the dying god and the rites of the expulsion of the scapegoat." And Egbert and Winifred's initial sexual ardor is the mimetic ritual "observance by human beings of the Sacred Marriage of the god and goddess." Mrs. Gould, in Conrad's *Nostromo*, in conducting her good deeds from a blue and white boudoir, approximates "the colors assigned by liturgical art to that Christian 'good fairy,' the Virgin Mary." Milton's *Lycidas* reflects "the archetypal pattern of death and rebirth," and the reference in it to the two friends who had gone out "by fountain, shade and rill" is a rearticulation of the mythic character of water as a symbol of fertility. Finally, when pine trees are mentioned in Lawrence's *St. Mawr, The Border Land,* and *The Man Who Died,* they are to be understood as "mythopoeic vegetative forms," illustrated by the role of the pine in the myths of Attis and Osiris.

The business is tiresome—and thoroughly muddleheaded. For one thing, there is ample evidence throughout these essays that (with rare exceptions) the literary critics have simply not done their homework, for many of the archetypes of myth and ritual that they so cavalierly posit are simply distortions or figments of their own imagination, lacking adequate documentation in the ancient sources. Thus we hear a great deal about the scapegoat, but it may be doubted whether the scapegoat was ever in fact a symbol of vicarious atonement—a mere "fall guy"—in the sense commonly assumed. Most scapegoat rituals include a previous public confession of guilt, so that the true purpose of despatching the beast (or man) was not so much to shift blame as to remove a communal miasma for which no one person could be held responsible. Similarly, the representation of the dying-and-reviving god as one who dies *for* his people is open to question; he may equally well be interpreted as one who dies *with* them and who dramatically epitomizes in his single person the periodic death and revival which all concurrently undergo.

MORE important, however, is the crucial error of assuming that there are certain basic situations which belong primarily to the realm of myth and ritual, so that when they appear in literature they must be thence derived. Representative of this attitude, for instance, is John Vickery's statement that the stories of D. H. Lawrence are "densely populated . . . with the figures of comparative religion." The plain truth is that there are no such things as distinctive figures *of* comparative religion; there are only figures *in* comparative religion, and this means simply figures in the various religions that happen to be compared; which in turn means nothing more than general human figures who appear there purely because they *are* general. In other

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words, myth, ritual, and literature are variant expressions of common and recurrent situations and concerns, and parallelism does not imply derivation. Are we to say, for example, that a trip on the subway during the rush hour consciously imitates the archetypal myth of the journey to the netherworld or the perilous ordeal of the initiant? Or is a rape in Central Park an enactment of the Sacred Marriage? No; all that the mytho-critics are really saying, when you boil it down, is that myth, ritual, and literature deal with the same kinds of human situations. Which is scarcely worth saying.

A welcome antidote to these beclouded lucubrations are the essays of the anthropologists and philosophers. Joseph Campbell, for example, makes a valuable point when he observes that the comparative study of myths is designed primarily to demonstrate their psychological affinities rather than their literary or historical affiliations, and that consequently the objections of the isolationist anthropologists and historians (my term, not his) really fall wide of the mark. He might have strengthened his argument from the analogy of semantic parallels in languages philologically unrelated. Philip Wheelwright, too, does useful service in proving that mythopoeia ought to be stratified into primary psychological myth-making and derivative use of literary myths. And Richard Chase —though I disagree with him—makes a strong case for the treatment of myth as a form of art rather than as a distinctive mental activity, as Cassirer would regard it. Useful, too, is Stanley Edgar Hyman's survey of the Cambridge school of mythologists (Cornford, Harrison, and Murray), though he credits the present reviewer with the preposterous view that all ancient Near Eastern sacred literature is of ritual origin—a view he has never held. (What about Leviticus?)

Nevertheless, one gets the impression that even the theorists are talking without real conversation, and that they ought first to ask a number of salient questions. Is myth an instinct or an artifice? When is it primary, when sophisticated and contrived? Is mythopoeia chronologically prior to philosophy (as Frankfort supposed), or a parallel phenomenon? When we speak of *mythopoeia*, what is *mythos* and what *poiesis*? Is myth an abstraction of reality or a dimension of the ideal?

Until these questions are seriously pondered, and until the literary critics learn to distinguish between recurrent situations and archetype, between imagery and myth, between myth and symbol, and between myth and poetry, one feels that this whole business of so-called Myth Criticism is largely verbal and ideological legerdemain.

From I-Thou to I-It

The Ways of the Will: Essays Toward a Psychology and Psychopathology of Will, *by Leslie H. Farber (Basic Books. 226 pp. $5.95), presents an existential psychotherapist's analysis of the distinction between conscious and unconscious volition. Robert J. Levin is articles editor for Redbook Magazine.*

By ROBERT J. LEVIN

LESLIE H. FARBER'S *The Ways of the Will* must be studied, not read. Of these nine "essays toward a psychology and psychopathology of will," eight have appeared previously in such professional journals as *Psychiatry, Journal of Existential Psychiatry,* and *Review of Existential Psychology and Psychiatry,* publications unlikely to appeal to the average intelligent layman. In both style and content Dr. Farber's book makes severe demands on any reader who approaches it without a solid background in psychology and philosophy. This is regrettable, because *The Ways of the Will* is an adventure of the mind, exploring ideas that have always been vitally relevant to man's efforts to understand himself—and perhaps never more so than today, in the age of alienation and depersonalization.

What is the nature and function of man's will? In suggesting answers, Dr. Farber has retrieved for consideration a subject that has been, since Freud, virtually excluded by psychological theorists. He defines will as "the category through which we examine that portion of our life that is the mover of our life in a certain direction or toward an objective in time." But how can a "portion" of my life move my life in any way? Who—or what—moves my life but me?

The answer lies in the fundamental distinction the author draws between two different "realms" of will. In the first realm, will is not a matter of immediate experience. It can only be inferred after the event and may be called unconscious. Thus to say that I changed my life would be an oversimplification. It would imply complete and conscious intention, choice and decision; it would ignore the fact that I was committed and in motion before becoming aware that change had already occurred.

In the first realm, Dr. Farber writes, "will is joined to all appropriate human capacities . . . to form a seamless whole enclosing me that pushes in a particular

"Care for a bit of Mendelssohn with your meal?"

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direction at the same time that the direction in the world enlists my will and the faculties wedded to it." The predominant experience, while in this realm, is the sense of freedom—"freedom to think, speak and act forthrightly and responsibly, without blinking the hazards such freedom entails."

The second realm of will is conscious and is experienced during the event as will itself—wishing, wanting, desiring, seeking. It is essentially utilitarian: I do this to get that. This will pushes not in a direction but toward a particular objective and ultimately comes to an end which, successful or not, was to some degree anticipated.

Some things, of course, cannot be willed; we can will ourselves to go to bed, for example, but we cannot will ourselves to sleep. Dr. Farber's theme, on which his essays ring successive variations, is clearly stated. The problem of will, he says, lies in our recurring temptation to apply the will of the second realm – our conscious will – to achieve those qualities of being that not only refuse to yield but become distorted by such coercion. We can will "knowledge, but not wisdom; meekness, but not humility; scrupulosity, but not virtue; self-assertion or bravado, but not courage; lust, but not love; commiseration, but not sympathy; congratulations, but not admiration . . ."

The attempt to will what cannot be willed, in the face of a threat to our existence, is, according to Dr. Farber, the basis of anxiety:

> If my life in the world is threatened by loss, betrayal, failure, disapproval, or injury, I may respond in various ways depending on who and where I am in my world and on the exact nature and relevance of the threat endangering me. Melancholy, grief, despair, remorse, and enlightenment are but a few of the possibilities open to me, even when the threat is to values I deem essential to my existence. But anxiety . . . is not my lot until I resort to my will to counter such threat and now will what cannot be willed.

The Ways of the Will does not lend itself to a summary, however; for, as the author notes, "the vitality of the subject of will depends on an intricate interplay between the general and the concrete," an approach that cannot be utilized in a review. But some peripheral observations may illuminate the nature of this work.

Dr. Farber is an existentialist psychotherapist who, at the outset, acknowledges the influence on his thinking of the Jewish philosopher and theologian Martin Buber. It was, in fact, an encounter with Buber that impelled Dr. Farber to develop the ideas in *The Ways of the Will*. The book thus reflects a deep concern with man as a moral being —not an animal to be conditioned nor an object to be tabulated nor a machine to be perfected, but a human being capable of meaningful choice. "Man has always measured himself against what he is not, but might become—his goals; and against what he can never become, but can move toward—his ideals."

Dr. Farber attacks the enthronement of scientific reason as the dominant—and dominating—means of apprehending the nature of human nature; he champions poetic imagination as an equal if not superior means. But in the final analysis *The Ways of the Will* is less a critique of science and the scientific method than it is a plea for the restoration of our awareness that man is not only a natural object (to be studied in laboratories and elsewhere, measured, classified, compared, cured); he is also *not* a natural object (and therefore must be apprehended by unique personal experience, illuminated by insight born of imagination and memory).

This is not intended as an either/or division of life into the world of facts and the world of feelings. Dr. Farber's insistence throughout his book is that human beings must remain aware that reality consists of the relations between oneself and the world – our feelings emerging from experiences in a flow of awareness, shifting constantly from the unconscious to the conscious, from I-Thou to I-It, mediated and influenced, though not determined, by the facts of the world in which we are enveloped as we strive to achieve our goals and realize our ideals.

The crucial question today would seem to be: who sets the goals and enunciates the ideals? The scientist who measures what man is? Or the humanist who dreams of what man can be?

"Did you ever have one of those days where you just felt like letting go?"

Conversation in Cuernavaca: With cameramen filming the meeting and sound technicians busy recording it, psychology professor Richard I. Evans interviewed psychoanalyst Erich Fromm at the latter's home in Cuernavaca, Mexico. This was the second in a series of extemporaneous dialogues with some of the world's outstanding contributors to the understanding of personality, a series intended primarily as a teaching device. The book *Dialogue with Erich Fromm* (Harper & Row, $4.95) presents the edited interview as a by-product for the general public.

In his introduction Evans frankly concedes "that this was a situation far from ideal for producing a polished presentation of ideas." The book unfortunately confirms this remark as an understatement. What emerges from the interview format is a paradoxically lifeless presentation of Fromm's ideas and of the man himself.

Dialogue with Erich Fromm will be useful to college students who are preparing for exams and who need to know capsule answers to questions about Fromm's views. One section on techniques of treatment will be of interest to Fromm's fellow analysts. But nowhere in this volume will the reader encounter a mind at work. Had Professor Evans occasionally allowed himself to play devil's advocate, there might have been a true dialogue, a grappling with ideas and a consequent sense of discovery.

Since this was not the purpose of the present volume, it seems unfair to criticize it on those grounds. But a reader can hardly be blamed for feeling disappointed at finding secondhand Fromm in a firsthand account. —R.J.L.

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Top Secrets and Cosmic Riddles

Kingsley Amis—"angry."

The Anti-Death League, *by Kingsley Amis (Harcourt, Brace & World. 307 pp. $5.95), spoofs espionage, sex, the military, psychiatry, and various other contemporary preoccupations. Heywood Hale Broun, a former newspaperman, is author of "A Studied Madness."*

By HEYWOOD HALE BROUN

USING the techniques of the comic novel to make a deeply felt statement is as tricky a job as making mayonnaise at home. You may choose the best ingredients, whip them together conscientiously, and yet, after all that work, find the heavy yolk of purpose clinging sullenly to the bottom of the jar, entirely separate from the oily froth of jokes.

Ford Madox Ford did it perfectly in *The Good Soldier.* The French are supposed to be good at it (Ford's book was called the "best French novel in the English language"), but to those of us who read French slowly, simultaneously translating into idiotic "How do you carry yourself, my old?" English, this must be taken on faith. Nathanael West did it terrifyingly well in *The Day of the Locust.* And now to the list must be added *The Anti-Death League.*

Lucky Jim and the novels that succeeded it have made Kingsley Amis perhaps the leading writer on the sex life of the feckless; but it had come to seem, as book followed book, too narrow a field for his considerable talents. *The Anti-Death League* has all of Amis's virtues: the wonderful simplicity of his comedy, the nudgeless writing about sex, and the basic skillfulness of his storytelling. They are employed on a much larger scale than he has previously tackled. Sometimes it seems a little too large, and one feels tempted to ask for a limit of one cosmic riddle per chapter; but such a complaint is a mild one in an age where every second novel seems to be a detailed and intensely personal account of alienation, an analyst's notebook as a patient imagines it.

We gather early that "Operation Apollo," the mysterious military business round which the novel revolves, is no laughing matter. Security is tight under the leadership of Captain Brian Leonard, about whom there is, on occasion, "Something exultant, ardent, even awestruck, such as might be seen . . . in a devout youth off to his first communion, or an elderly sexual deviate approaching the arena where every detail of his hitherto impracticable perversion has finally been marshalled." As we proceed through Mr. Amis's maze there are a few eggy moments, notably in conversations between the young lovers (making lovers' conversation interesting seems to defeat everyone but lovers). Mostly, however, we are laughing with the breathless gaiety of those on the toboggan as it goes ever faster. We note the hardness of the ice, feel beneath us the sharpness of the blades, see ahead the abruptness of the bend, and laugh. There isn't much else to do. You can't stop the toboggan.

It is often customary to summarize the plot in these notices so that the reader can decide whether it's "his kind of book." Well, what can I tell you about *The Anti-Death League*? It is a spy story. It is a spoof of spy stories. It is a romance. It is angry. Mr. Amis once addressed a poem to the Messiah which began: "Should you revisit us,/ Stay a little longer," And get to know the place." He is no mellower about religion here.

The book has an exceptionally vivid cast, including a homosexual about whom there is neither snickery nor pathetic writing, a psychiatrist of exceptional nastiness, a couple of attractive women, a young lieutenant who asks questions, a chaplain who has one set of answers, an adjutant who has another, and a colonel who doesn't know that there are any questions.

The Anti-Death League is an exciting development in the career of a most interesting writer.

Evocation of a Pas de Deux

Excursion, *by Francis Pollini (Putnam. 254 pp. $4.95), recreates the spiritual journey of an ex-ballerina revisiting the scenes of earlier triumphs. Julian Gloag's latest novel is "A Sentence of Life."*

By JULIAN GLOAG

THIS is Francis Pollini's third novel, and it is far and away his best.

In *Glover,* his second book, Mr. Pollini developed a peculiar, staccato, jabbing, throw-away style in order to render the consciousness of a mindless phallic hero (or anti-hero). Effective and, at times, fascinating as this was, *Glover* was an overlong, sprawling book, and, where the mesmeric effect of the style failed, it became wearisome. With *Excursion,* Mr. Pollini has taken on something far more intricate, and he has brought it off superbly.

Janet, an American ex-prima ballerina in her early thirties, goes on a trip to Europe, visiting some of the cities that were the scenes of her dancing triumphs. This is her physical excursion, sensual, erotic, dreamy – cities and sex, green scenery and lovely meals. She sees nothing and wants nothing that is not beautiful and timeless. "They were swimming in a circle, in the warm waters, round and round, slowly. . . ." It is the narcissist's fantasy made actual. She makes love, is loved, smoothly, easily, laughingly. She is hardly touched at all.

The second, and "spiritual," excursion —which is the real purpose of the trip but which, like all real purposes, is avoided, put off, skirted, and danced about—is an attempt to cure that sickness of which her giving up the dance is only a symptom. Her mind revolves within the jargon of the ballet, where prince and princess have real being, and returns again and again to her brother Carl, her love for him, and at last, agonizingly, his death. The excursion is thus both prevarication and investigation.

This is a bald summary of a book that

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is both deep and complex. Janet's consciousness, memory, action, and talk are presented in a superficially disordered fashion because they are of the order of feeling, not mind. The fat of the conventional sentence has been pared off. *Excursion* is much of the time written almost in note form—flicks and flecks of thought, motion, words arranged, repeated, rearranged. Sensations and movements are directly rendered, never described. Mr. Pollini uses words not to convey a precise, isolated meaning but as playthings, or, as a dancer uses steps, to form part of a flow:

> "Shall I bring two, Signore?"
> He turned to Janet.
> "Can we take two?"
> She smiled.
> "Let's try to take two."
> He turned to Maria.
> "Bring two."
> They were laughing. The three of them now, in the warm, gentle night, laughing.

This use of incantation and rhythm—stately, staccato, languid, urgent—is both powerful and flexible in conveying the feeling life. And, like the ballet, each measure of Pollini's prose is organized and controlled, and, for all its apparent looseness, the result is a taut and extraordinarily dramatic work.

The heart of the drama is Janet's heart. She is perfectly revealed through the movement of the book—having all the charm, and all the hidden perils, of the beautifully self-absorbed. For her, dance had provided an image of perfection and an escape from actuality. When, some time after her brother's death, dance loses this magic property, Janet is left floating, seeking another enchantment. (In fact, as is made clear in some fairly savage satirical scenes, the reality of her family and background is grotesque.) Yet, although she at last tries to swim out of her timeless circle and come to shore, she is unable to do more than recreate a dreamed perfection, and the novel ends, gently, inevitably, heartbreakingly.

Excursion is a subtle, sensual, moving book of great originality. Francis Pollini is a rare and fascinating writer.

A Code for the Pale

***The Late Bourgeois World,** by Nadine Gordimer (Viking. 120 pp. $3.50), narrates a day in the life of a white middle-class South African woman who sympathizes with the black political activists. Bernard McCabe, a British professor who has taught in the U.S. for several years, is presently a member of the English Department at Tufts College.*

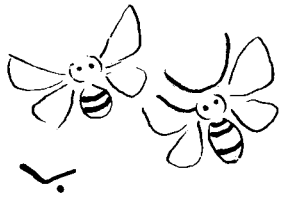
By BERNARD McCABE

THE WHITE suburban world in South Africa is "late" because, in the narrator's words, "I don't think that the code of decent family life, kindness to dogs and neighbors, handouts to grateful servants, has brought us much more than bewilderment." What, she goes on to ask, about "all those strangers the code doesn't provide for?" The strangers are of course the black South Africans. So Nadine Gordimer's subtle and moving portrait of a lady is set in a pre-revolutionary world.

It is the story of a day in the life of thirty-year-old Elizabeth Van Den Sandt, a day that begins with a death: Elizabeth learns that her long-divorced husband, Max, has drowned himself. From then on she moves between death and life. She visits her twelve-year-old son and her dying grandmother, and spends the evening entertaining Luke Fokase, a militant young Pan-African worker, whose strong presence brings both life and death dangerously close.

Elizabeth also moves among past, present, and future. The past enters with her recurring memories of her dead ex-husband. Max was a failed revolutionary who "talked" in jail. He was also a failure as husband and father. His upbringing had undermined him; his family *is* white South Africa, and the forces that made it overwhelmingly necessary for him to rebel also destroyed in him the strengths that effective rebellion demands. In the real context of African activism Max's attitudes seem only self-indulgent—one more variation of all the potentially disabling motivations to be found among white sympathizers. So Elizabeth comments:

> Some of the white people I know want the blacks' innocence; that innocence, even in corruption, of the status of victim; but not Max. And everyone knows those whites who want to be allowed to "love" the blacks out of guilt; and those who want to be allowed to "love" them as an aberration, a distinction. Max wasn't any of these. He wanted to come close; and in this country the people—with all the huddled warmth of the phrase—are black. Set aside with whites, even his own chosen kind, he was still left out, he experienced the isolation of his childhood become the isolation of his color.



So Max's rhetoric about bourgeois "moral sclerosis" is only the obverse of the white middle-class oratorical coin. Yet, and this is the measure of the novel's moral balance, Max is not simply dismissed. "He didn't die for them—the people, but perhaps he did more than that. In his attempts to love he lost even his self-respect in betrayal. He risked everything for them and lost everything. He gave his life in every way there is."

Max's past is a blatant story. In a subtler, more casual way we became engaged with Elizabeth in the present. Her sympathies are all with the political activists, but her alertness to the inauthentic, her intelligent awareness of the complexities of private relationships and public situations, keep her in a sort of political limbo, as her "cool" love affair with a sophisticated lawyer of similar views keeps her in a moral limbo.

The future clearly belongs to Luke Fokase and his kind. As the novel ends Elizabeth is edging towards direct and dangerous engagement in political action. In the last lines this civilized, almost self-sufficient woman lies listening to her heartbeat saying; "afraid, alive, afraid, alive, afraid, alive . . ."

In this beautifully composed and widely-ranging tale (its resonances for the Western world are obvious) Miss Gordimer's particular success is her establishment, both delicate and solid, of the narrator's persona as moral conscience. As body and as spirit Elizabeth is convincingly there. Only rarely is our sympathy threatened by an attitudinizing lapse that is at odds with the book's pervasive tact: "Oh we bathed and perfumed and depilated white ladies, in whose wombs the sanctity of the white race is entombed! What concoction of musk and boiled petals can disguise the dirt done in the name of that sanctity?" Nobody wants to be caught even pretending to think in precisely those terms.

There is an artificial side to Miss Gordimer's writing ("afraid, alive, afraid, alive"). Her almost mannered urbanity compares strikingly with the plain and violent honesty of Doris Lessing's writing about South Africa. Yet they are not so far apart. Miss Gordimer's elegant language is a cloak for an astringent realism. And it is peculiarly effective for rendering with stridency life in *The Late Bourgeois World*—a smooth, highly polished surface of suburban living, sustained by the spying, sudden arrests, beatings, and deaths.

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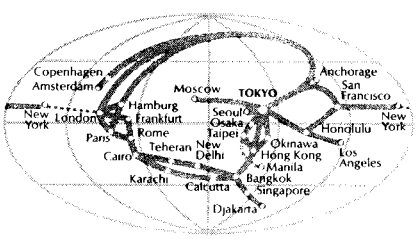

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SR's Check List of the Week's New Books

Americana

GREAT STORIES OF THE GREAT LAKES. By Dwight Boyer. Dodd, Mead. $5.

LOST BONANZAS: Tales of the Legendary Lost Mines of the American West. By Harry Sinclair Drago. Dodd, Mead. $5.

THE VULNERABLE AMERICANS. By Curt Gentry. Doubleday. $4.95.

Business, Economics

AMERICA IN THE MARKET PLACE: Trade, Tariffs and the Balance of Payments. By Paul H. Douglas. Holt, Rinehart & Winston. $7.95.

Crime, Suspense

THE CRIMSON MADNESS OF LITTLE DOOM. By Mark McShane. Doubleday. $3.50.

DEATH OF A DOXY. By Rex Stout. Viking. $3.75.

MURDER ROUNDABOUT. By Richard Lockridge. Lippincott. $3.95.

OVERKILL. By William Garner. New American Library. $3.95.

PANIC IN BOX C. By John Dickson Carr. Harper & Row. $4.95.

THE WINGS OF MADNESS. By Judson Philips. Dodd, Mead. $3.50.

Current Affairs

ALASKA: A Challenge in Conservation. By Richard A. Cooley. Univ. of Wisconsin Press. $5.50.

CRISIS IN TV. By Solomon Simonson. Living Books. $5.95.

MEN, MACHINES, AND MODERN TIMES. By Elting E. Morison. MIT Press. $5.95.

THE POLLUTION PARADOX. By Jack I. Bregman and Sergei Lenormand. Spartan Books. $4.95.

RUSH TO JUDGMENT. By Mark Lane. Holt, Rinehart & Winston. $5.95.

TOWARDS PEACE IN INDOCHINA. By Anthony Eden, Earl of Avon. Houghton Mifflin. Hardbound, $3. Paperback, $1.65.

Fiction

THE AERODROME. By Rex Warner. Atlantic-Little, Brown. $5.95. (Reissue.)

A CERTAINTY OF LOVE. By Alfred Coppel. Harcourt, Brace & World. $4.50.

COME BACK, GEORDIE. By David Walker. Houghton Mifflin. $4.95.

EYES. By Janet Burroway. Little, Brown. $4.95.

THE GIRL IN THE BLACK RAINCOAT: Variations on a Theme. Edited by George Garrett. Duell, Sloan & Pearce. $5.95.

THE GUNRUNNERS. By John Murphy. Macmillan. $5.95.

IT'S A FREE COUNTRY. By Leonard Brain. Coward-McCann. $4.50.

THE MAKING OF A SAINT: A Romance of Medieval Italy. By W. Somerset Maugham. Farrar, Straus & Giroux. $4.95. (Reissue.)

ONE DOZEN AND ONE. Short stories by Gladys Tabor. Lippincott. $4.95.

OPEN THE DOOR. By Hildegarde Dolson. Lippincott. $4.95.

OPINION OF THE COURT. By William Woolfolk. Doubleday. $5.95.

THE RAG PICKERS. By H. Vernor Dixon. McKay. $5.50.

THE TIME OF THE HERO. By Mario Vargas Llosa. Grove. $5.95.

History

AMERICAN MILITARY THOUGHT. Edited by Walter Millis. Bobbs-Merrill. $7.50.

ANCIENT OAXACA: Discoveries in Mexican Archeology and History. Edited by John Paddock. Stanford Univ. Press. $18.50.

BLOOD ACCUSATION: The Strange History of the Beiliss Case. By Maurice Samuel. Knopf. $5.95.

THE IDEA OF EUROPE. By Denis de Rougemont. Macmillan. $8.95.

THE LAST CRUISE OF THE EMDEN. By Edwin P. Hoyt. Macmillan. $5.95.

THE PRISONERS OF ALGIERS: An Account of the Forgotten American-Algerian War, 1785-1797. By H. G. Barnby. Oxford Univ. Press. $7.50.

REFORMATION AND SOCIETY IN SIXTEENTH-CENTURY EUROPE. By A. G. Dickens. Harcourt, Brace & World. $5.50.

REVOLUTIONARY EUROPE, 1783-1815. By George Rudé. Harper & Row. $6.95.

THE TIME BETWEEN THE WARS. By Jonathan Daniels. Doubleday. $6.50.

THE YEAR OF THE CENTURY: 1876. By Dee Brown. Scribners. $7.50.

Miscellany

BLAKE'S JOB: William Blake's *Illustrations of the Book of Job*. Introduction by S. Foster Damon. Brown Univ. Press. $6.

CAREER PLANNING FOR THE BLIND: A Manual for Students and Teachers. By Fred L. Crawford. Farrar, Straus & Giroux. $3.95.

THE COMPLETE ILLUSTRATED BOOK OF THE PSYCHIC SCIENCES. By Walter B. Gibson and Litzka R. Gibson. Doubleday. $5.95.

A HISTORY OF PRINTING IN BRITAIN. By Colin Clair. Oxford Univ. Press. $10.

HOW DID IT BEGIN?: Customs and Superstitions and Their Romantic Origins. By R. Brasch. McKay. $5.50.

THE IRISH ANSWER. By Tony Gray. Little, Brown. $6.95.

ISLANDS OF ANGRY GHOSTS. By Hugh Edwards. Morrow. $4.95.

PATTERNS OF LIFE: The Unseen World of Plants. By William M. Harlow. Harper & Row. $6.95.

THAT QUAIL, ROBERT. By Margaret A. Stanger. Lippincott. $3.95.

THE TRIAL OF STEVEN TRUSCOTT. By Isabel Le Bourdais. Lippincott. $4.95.

WEATHER OR NOT. By Florence W. van Straten. Dodd, Mead. $5.

THE WRITER'S MANUAL: The Grammar and Mechanics of the English Language. By Archibald C. Jordan. World. $4.

Music

THE GREAT PIANISTS. By Harold C. Schonberg. Simon & Schuster. $2.45.

TRAVELIN' ON WITH THE WEAVERS. By The Weavers. Harper & Row. Hardbound, $5.95. Paperback, $2.95.

Personal History

AMERICA'S POLITICAL DYNASTIES: From Adams to Kennedy. By Stephen Hess. Doubleday. $7.95.

THE CRISTIANIS. By Richard Hubler. Little, Brown. $5.95.

THE GREAT ROGUE. A Biography of Captain John Smith. By Paul Lewis. McKay. $5.95.

Poetry

A FOOTING ON THIS EARTH. By Sara Henderson Hay. Doubleday. $4.50.

THE RESCUED YEAR. By William Stafford. Harper & Row. Hardbound, $3.95. Paperback, $2.25.

Religion, Philosophy

THE CHANGING CHURCH. By Bertrand van Bilsen. Duquesne Univ. Press. $7.95.

CHRISTIAN ETHICS AND CONTEMPORARY PHILOSOPHY. Edited by Ian T. Ramsey. Macmillan. $7.95.

THE EDUCATION OF CATHOLIC AMERICANS. By Andrew M. Greeley and Peter H. Rossi. Aldine Press. $8.95.

LIGHT ON YOGA. By B. K. S. Iyengar. Schocken. $14.95.

THE LORD IS MY COUNSEL. By Marion E. Wade with Glenn D. Kittler. Prentice-Hall. $3.95.

THE LORD OF THE ABSURD. By Raymond J. Nogar, O.P. Herder & Herder. $3.95.

NOT ME, GOD. By Sherwood Eliot Wirt. Harper & Row. $2.95.

THE QUITE POSSIBLE SHE: Today's Christian Woman. By Janet Golden. Herder & Herder. $4.50.

Science

THE CAUTIONARY SCIENTISTS: Priestley, Lavoisier, and the Founding of Modern Chemistry. By Kenneth S. Davis. Putnam. $5.75.

Travel

CANADA'S MOUNTAIN NATIONAL PARKS. By Robert Scharff. McKay. $4.50.

ROUMELI: Travels in Northern Greece. By Patrick L. Fermor. Harper & Row. $6.

—Compiled by RUTH BROWN.

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Secret Worlds

By ALICE DALGLIESH

EVERYONE knows the magic of the word "secret" in the title of a book, or of any suggestion that there is a secret therein. Perhaps it was because I was a nextdoor-to-only-child, born ten to twelve years after the others, that I so liked stories of secret worlds and the children who adventured in them. My favorite stories were those of Mrs. Molesworth, Lewis Carroll, George McDonald, and E. Nesbit. I liked particularly the magic world of McDonald's Princess Irene because, whatever terror might be encountered, there was always the magic thread that led her home. Of the children who live in secret worlds, I have known just a few strange, sad boys and girls who never found their way back.

This month we have two books about young people with secret worlds or secret languages: the Brontës, and Beatrix Potter with her journal written in code. Beatrix Potter, as pictures of her in later life show, kept her feet solidly on the ground. At seventy, having corresponded vigorously with children all her adult life, she admits, in a letter in my possession, to being "a little tired of thinking up new adventures for Peter Rabbit."

Beatrix Potter's carefully wrought little animals take us into the world of small creatures which, while they may at times seem human, are also true to their own nature, keeping a paw always on reality.

This year being the centenary of Beatrix Potter's birth, her publisher has given us *The Journal of Beatrix Potter: From 1881-1897*. Transcribed from her code-writing by Leslie Linder, with an appreciation by H. L. Cox (Warne. 448 pp. $12.95), this diary was written not for other eyes, but for herself in later years. She spoke of it once as "records of conversations in a kind of cipher shorthand which I am now unable to read even with a magnifying glass." Though these letters are of great interest to admirers of Beatrix Potter, and parts of them dealing with the real Peter Rabbit and Benjamin Bunny may be read aloud to children, they are by no means world-shaking. Occasionally we get a glimpse into the real world of that time. To a friend, believed to be an imaginary one, she writes: "My dear Esther, he [Gladstone] looks as if he had been put in a clothes bag and sat upon. I never saw a person so creased. . . . His trousers particularly were too long. You are probably exclaiming at my not describing himself, but indeed he seemed to be shrunk out of sight inside his clothes, in the same fashion that some gray wisps of hair straggled from under his old hat. But very waken, not to say foxy the old fellow looked, what there is of him."

—*From the book.*

Beatrix Potter at twenty-six—"her feet solidly on the ground."

There are charming interludes of taking Benjamin Bouncer (afterwards referred to as Benjamin Bunny) "to pasture at the edge of the cabbage bed with his leather dog lead," and of little girls coming to tea with Peter Rabbit, who would not show off his tricks for them.

It is a long book, one to be dipped into by young writers, and all who love children's books, and probably read word for word by ardent admirers.

ANOTHER "secret world" book of great interest is *Weaver of Dreams*, by Elfrida Vipont (Walck. 183 pp. $3.75). This tells delightfully of the four Brontë children, and is a good companion piece to *Return of the Twelves*, that equally charming book which gives the imagined adventures of "the young men," those toy soldiers about whom the Brontës wrote their little books in minuscule handwriting. The author of *Weaver of Dreams* is frank about the Brontës and their dream world. She says: "All four Brontës dealt with the imaginary world in different and characteristic ways. Anne lived in it vicariously, through Emily, and left it without a pang; Emily lived and died in it. . . . Branwell was trapped by it and finally broken by it; Charlotte alone fused the world of reality and the world of dreams, and managed in some measure to maintain her balance and come to terms with it."

There have been other "weavers of dreams"; one wonders what led Marjorie Rawlings, who usually wrote of reality, into the charming detour of *The Secret River*, an imaginative book that seems never to have been fully appreciated by children. What led Christine Weston into the by-path of *Bhimsa the Dancing Bear*, which was given full appreciation by a few outstanding librarians, notably Anne Eaton, but never got its due? A few fanciful books that have lost their way in the closed circuits of library reviews are well worth rereading, and being introduced to today's children.

IN memory of Eleanor Farjeon, who died last year, other writers of fantasy were asked to contribute stories to *A Book for Eleanor Farjeon* (Walck. 184 pp. $3.95). Illustrated by Edward Ardizzone, and with an introduction by Naomi Lewis, it is as successful as such books usually are, which means only partially. Naomi Lewis speaks of her as "one of the true enduring names in the field of children's writing," her pages "lit by a kind of ecstasy . . . the essential element in her work." One of the most interesting contributions to the book is by Rumer Godden—"Tea with Eleanor Farjeon": "What was it like to go to tea with her? Unique. Not in the least like going to tea with anyone else. . . . The garden was filled with poetry; over the hum of the traffic, as quiet as the bees, came the sound of children's voices and of bells, London's bells: *Where are your oranges?/Where are your lemons?/Ring again, sing again,/Bells of St. Clement's.*"

A Big City. *By Francine Grossbart. Harper & Row. 32 pp.* $3.50. It was inevitable that someone should do a city ABC, one that uses patterns of skyscrapers and antennas, cars, fire escapes, and even garbage cans. This is attractive and childlike with its simply-drawn objects against colored pages—something to lead children into making ABC's of their own lives or neighborhoods in poster paint or cut paper. The book runs into the same difficulties as other ABC's—O (outdoor art show), X (on a clock), Y (broken yo-yo on a nail)—but it is a contribution whether as an ABC or as a picture book of city objects. Ages 3-6.

The Bears' Picnic. *By Stan and Jan Berenstain. Beginner Books. Random House. 64 pp.* $1.95. The Berenstains' bears are high on my list of good slapstick. The third book is as funny as the others. The bears go on a picnic, and Papa Bear is sure he can find "the perfect picnic spot." After young bear has pointed out the limitations of all of them they find the perfect spot—their

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own home. Age level is not given. (4-8?)

Mouse at Home. *Story and pictures by Mary De Ball Kwitz. Harper & Row.* 32 *pp.* $1.95. This is one of those slight but attractive little books of the carry-around type. The pictures are delicate, well-designed, well-ordered as to detail and color. The text is simple: it merely tells what Mouse does each month of the year, from the time she cleans her cuckoo clock with a pink feather until she trims her Christmas tree "with gay abandon." Similar phrases—small surprises for a child's vocabulary—are scattered throughout. Unlike the furry protagonists of Beatrix Potter, Mouse is 100 per cent human. It seems not to matter. Ages 3-6.

Mr. Garden. *By Eleanor Farjeon. Illustrated by Jane Paton. Walck.* 39 *pp.* $3.75. As weeds try to take over the garden in August most of us would like to have a Mr. Garden around the place! This story, quite typical of Eleanor Farjeon, was written just before her death. Mr. Garden, a strange little man wearing shoes that do not match, comes mysteriously into an English garden and keeps it through the summer, "two days a week, three and ninepence an hour." In the fall, amid the odor of burning leaves, he disappears. The story weakens a little when an exotic flower from Hawaii tries to claim the garden. Mr. Garden mysteriously reappears to tackle it. The pictures in watercolor are somewhat unimaginative but a pleasant scramble of flowers, children—and Mr. Garden. Ages 5-9.

Nobody's Garden. *By Cordelia Jones. Illustrated by Victor Ambrus. Scribners.* 109 *pp.* $3.95. A promising first book without "secret" in its title, but about two girls who both love Frances Hodgson Burnett's *The Secret Garden.* They meet, and plant, in a setting not hitherto used in a child's book, the neglected garden of a bombed-out London house. It is a story of friendship and understanding; the shy Bridget is helped to come out of the past into the cheerful present of Hilary and her mother. Ages 10 up.

Pippa Passes. *By Scott Corbett. Illustrated by Judith Gwyn Brown. Holt, Rinehart & Winston.* 127 *pp.* $3.75. "Meg was a sensible girl, a dependable one. She was the kind who could be trusted to baby-sit, even at eleven, and never lose her head. . . . She was an omnivorous reader and always kept a secret diary." If we had been afforded a glimpse or two into Meg's diary the story might have had more solidity, but we never hear of it again. As the light-hearted story opens, Meg and her young sister are starting off for Camp Hackawattamesset. They meet Pippa (credit given to Browning for title), a child movie star who is fed up with her work and is running away. They agree to take her to camp and pass her off as Cathy, Meg's cousin, who was left home with German measles. Take it from here, suspending all belief until at the end Meg proves herself to be as reliable as ever. A good deal of self-conscious humor, including such trimmings as "Pippa's mobile face fell like a jarred angel food cake in the oven." Summer reading. Pictures fair to poor. Ages 8-11.

—From "Nobody's Garden."

The Cloud Forest. *By Joan North. Farrar, Straus & Giroux.* 180 *pp.* $3.25. A heavy sense of foreboding hangs over this book, the ingredients of which are typically English: an unloved orphan who does not know who he really is turns out, of course, to be the missing heir. In spite of the fact that it isn't hard to guess the ending, forces of good and evil are lined up in a manner that sustains suspense. There are mysterious meetings that suggest witchcraft or obeah, a seemingly magic ring, a boy with an unusual amount of fear; almost everything happens.

The story is completely incredible but enjoyable. Ages 12-14.

The Blue Rose. A Collection of Stories for Girls. *Edited by Eulalie Steinmetz Ross. Illustrated by Enrico Arno. Harcourt, Brace & World.* 186 *pp.* $3.50. The attractively stylized jacket invites romantic girls to the book. All of the stories are romantic fairy tales. Some are as well known as Andersen's *The Six Swans;* others are less familiar.

Mrs. Ross, a well-known storyteller, was supervisor of storytelling in the New York Public Library system. Ages 9-12 (a trifle high?).

—From "The Blue Rose."

Priska. *By Merja Otava. Translated by Elizabeth Portch. Edited by Noel Streatfeild. Van Nostrand.* 176 *pp.* $3.50. One of the features of present-day publishing is the number of prize-winning books from other countries. This one was "best juvenile of the year" in Finland, a country from which we have not had too many books. Priska, fourteen, is a regular girl, not overglamorized, who lives with her parents in an apartment in Helsinki, wants to write, and is probably quite a bit like the author of the book.

The Song of Hiawatha. Evangeline: A Tale of Acadia. *By Henry Wadsworth Longfellow. Illustrated by Howard Simon. Duell, Sloan & Pearce.* 147 *pp.* & 113 *pp.* $3.95 *each.* The publication of these two long poems may bring them to the attention of young people who would be daunted by the collected works of Longfellow. The illustrations are pleasant, though not distinguished; Mina Lewiton has contributed a preface to each book.

I would, perhaps, dismiss both poems as sentimental, as indeed parts of each are, but I can well remember the way I felt about them at an earlier age. Hiawatha is not the Hiawatha of history; however, there was no reason why Longfellow should not have idealized him. I have also used the earlier portions of the poem with grade-school children with happy results. So here they are—and may young people discover them on library shelves. Certainly Hiawatha's strong desire for peace among nations should appeal in today's world. No age level given.

The Adventures of the Negro Cowboys. *By Philip Durham and Everett L. Jones. Illustrated with photographs and maps. Dodd, Mead.* 143 *pp.* $3.50. Both Negro and white children will be fascinated to read that there were Negro cowboys; we have not up to this time heard much about them. A Negro family is shown seated outside their Western sod cabin, and this is not often seen. It would be well to include similar photographs in our regular history books; an all-Negro book again gets us back to segregation. This one plays no favorites; there are scamps as well as heroes. Young people.

Coins Have Tales to Tell: The Story of American Coins. *By Frances Williams Brown. Illustrated with photographs. Lippincott.* 152 *pp.* $4.95. This interesting book makes the point that men like to build monuments to themselves or to their heroes, while, as a matter of fact, coins are more enduring than most monuments. Here we see American history step by step from early Colonial coins through the shortage of silver that has caused such changes in present-day coins. There are good, clear reproductions, an index and glossary. Ages 9-12.

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New Life for the New Wave

PARIS.

IT IS a curious fact of movie history that every so often a new country takes its turn in bringing fresh creative vigor to the medium. Just after World War II, Italy emerged as the most exciting film-producing nation. During the early Fifties, it was England and Alec Guinness. Toward the end of the decade, France's "new wave" introduced such intriguing new talents as Jean-Luc Godard, Alain Resnais, Claude Chabrol, and François Truffaut—plus, of course, Brigitte Bardot and Jeanne Moreau.

It is also a curious fact of movie history that no sooner do these new buds appear than, in one way or another, Hollywood proceeds to lop them off. The obvious way is to offer contracts to all the foremost new actors. Guinness, Peter Sellers, Sophia Loren, and Gina Lollobrigida have long since made the transition from national types to international stars. Another way is the co-production — Anglo-American, Franco-American, Italo-American—with, inevitably, a dilution of the national flavor that made the films such a success in the first place.

But on the Continent at the moment a new approach is being tried, and by the most unlikely of sponsors — that feared octopus of the entertainment industry, Music Corporation of America. MCA owns Universal Pictures, Revue Studios, and Decca Records. Through international affiliates, it produces both films and TV shows all over the world. Formerly in the agency business, it has an inside track on much of the best, or at least the most expensive, talent that is available. Its heads, Jules Stein and Lew Wasserman, have earned a not undeserved reputation for turning everything they touch to pure gold—even though it often *looks* to be merely gold-plated. But if any one explanation of their success were to be proffered, it would be their uncanny ability to calculate the potentialities of untested resources, and to pour in enough capital to make them work. Hundreds of thousands of people have now seen the inside of Universal Studios because, two years ago, MCA did the unthinkable: It invited the public in—at $3.50 a head.

The same kind of calculation seems to lie behind its present European venture. Last fall, announcements went out that Charles Chaplin was coming out of retirement to direct a picture for MCA in England, co-starring Marlon Brando and Sophia Loren. Almost at the same time François Truffaut began filming, for Universal, Ray Bradbury's difficult and controversial *Fahrenheit 451*. For a studio whose current products include such masterworks as *Madame X* and *Munsters, Go Home*, these represented a somewhat radical departure.

But there was more to come. Jay Kantor, a youthful veteran of MCA, was dispatched to London to keep an eye on things. His conclusion was simple: "Get in or get out," he said. "If you are going to make films in Europe, make European films, using the best European talents. Otherwise, forget it." Kantor also felt that by being on the spot, in London, he was in a key position not only to assess properly the values of any new proposal emanating from the Continent but also to give prompt decisions.

Among the projects to which he has said "yes" so far are a new film, *The Scandal*, that Claude Chabrol is currently shooting in Paris; *Pretty Polly*, a Noel Coward story to be filmed in England and Singapore; a multi-part Edgar Allan Poe venture with episodes to be contributed by Chabrol, Truffaut, and Joseph Losey; and another, tentatively titled *Eh!*, to be directed by Peter Hall and starring David Warren (of *Morgan!*). There also are plans to launch the first feature film by England's brilliant young TV director, Peter Watkin (whose *The War Game*, a chilling preview of what Britons might anticipate in the event of atomic attack, was banned by its sponsors, the BBC); and to produce *La Chamade*, Françoise Sagan's latest novel, to be directed by the youthful Alain Cavalier (whose *Combattants de l'Ile* was banned by the French Government until the Algerian crisis had passed).

TYPICAL of MCA's new European setup is the kind of step deal that Kantor has made with Cavalier, who has to date written and directed only two features. Both Leslie Caron and Brigitte Bardot had read the Sagan novel when it appeared in France, and both wanted to do it. Mlle. Sagan, who has suffered several times from less than faithful transcriptions of her works, chose to go with Leslie Caron as the less commercial of the two, and the actress closer to her own concept of the character. Miss Caron, who had seen and admired Cavalier's pictures, asked him to prepare the adaptation and, eventually, to direct the film. With MCA backing, he is currently in the script stage; but once that is approved, he will be on his own—at least, so long as he follows his script and stays within the budget.

Claude Chabrol, halfway through shooting on *The Scandal*, confirmed this when I spoke with him in Paris recently. "No one from the studio has been looking over my shoulder," he said. "They approved the script, the cast, and the budget—and then let me alone."

Chabrol makes no effort to conceal his feelings that the new MCA operation is for French film-makers what the advent of de Gaulle was for France. He himself, after his early "new wave" triumphs, went unemployed for almost two years before turning out in quick succession four completely commercial pictures of which he has very little good to say. "French producers no longer want to take chances," he observed during a break in the shooting at the tiny studio of Epinay. "They want only things that are pre-sold—things that have been done before, with always the same actors." His new film for Universal, he declared, is the first in years to represent fully what he wants to do.

Bi-lingual himself, Chabrol is bridging the language barrier by shooting *The Scandal* simultaneously in two languages, but with the same cast. The process is not as difficult or unwieldy as it might seem. A shot is rehearsed either in French or in English, and the actors themselves decide with which language they want to lead off. After the shot has been taken several times (Chabrol always likes to have two "takes" that he feels are usable), they switch to the other tongue and, without further rehearsal, go right on with the shooting. The result is two complete versions made in very little more time than it takes to make one. Further, Chabrol asserted, "After four weeks of shooting, the two versions in rough cut are almost identical in length." Bi-lingual casts, he feels, can eliminate the awkwardness of sub-titles and the mechanical quality of dubbing.

Economics, of course, guides MCA's entire European venture, as both Chabrol and Cavalier are well aware. Universal needs products, and films can be made more cheaply in Europe than in Hollywood. If the pictures are made cheaply enough, the company may recoup its entire investment from eventual television sales alone. But for the directors, as Cavalier put it, there is once more "the opportunity to make a film like a novelist writes a novel, with something of his own in it." And for this, the former "new wave'ers"—and their worldwide audiences as well—have every reason to be grateful.

—ARTHUR KNIGHT.

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Florida Flourishes

SARASOTA, FLA.

THERE ARE TWO theaters in North America where one feels that it is worth the price of admission simply to enter and be seated. One is the Stratford, Ontario, Festival Theatre, and the other is the Asolo Theatre in Sarasota. This intimate baroque playhouse, imported from Italy in 1935 by the Ringling Museum, has a horseshoe-shaped auditorium and a small stage that pushes out in front of the first pair of box seats.

Seven years ago a summer theater festival began to put live theater into the playhouse for local audiences. Since then the company, under the enterprising leadership of Florida State University Professor Richard G. Fallon, has improved in quality and extended its season from twenty-five to seventy-two performances.

This season's repertoire of four plays is proving immensely popular with Sarasota audiences. Best attended is *A Man for All Seasons*, which Mr. Fallon has directed with an emphasis on its emotional vigor. Because the small stage prevents its presentation as a golden spectacle, the action here emerges as a series of dramatic confrontations. As Sir Thomas More, Albert L. Smelko gives a strong portrayal that stresses the man's sincerity and conviction. Grant Kilpatrick is amusingly oily as the Common Man. And Paul Bressoud's Wolsey, Robert Britton's Cromwell, John F. Krich's Henry, Macon McCalman's Norfolk, and Isa Thomas's Lady Alice make vital contributions to the ensemble.

The Asolo production of *Much Ado About Nothing* is highly entertaining. Eberle Thomas and Polly Holliday play Benedick and Beatrice relaxedly, and director Robert Strane has managed to find an effective satirical style that has fun with the nefariousness of Don John's evil scheming against Claudio, with Macon McCalman and Peter Saputo demonstrating an impressive mastery of comic technique.

The Miser is somewhat less successful. Although Paul Weidner's Harpagon is fully credible in its complete addiction to frugality, the company has had difficulty arriving at a unified style and speedy execution that could keep the events dancing before us. As Valère, C. David Colsom perhaps comes closest to the sort of controlled and subtle performance this theater needs.

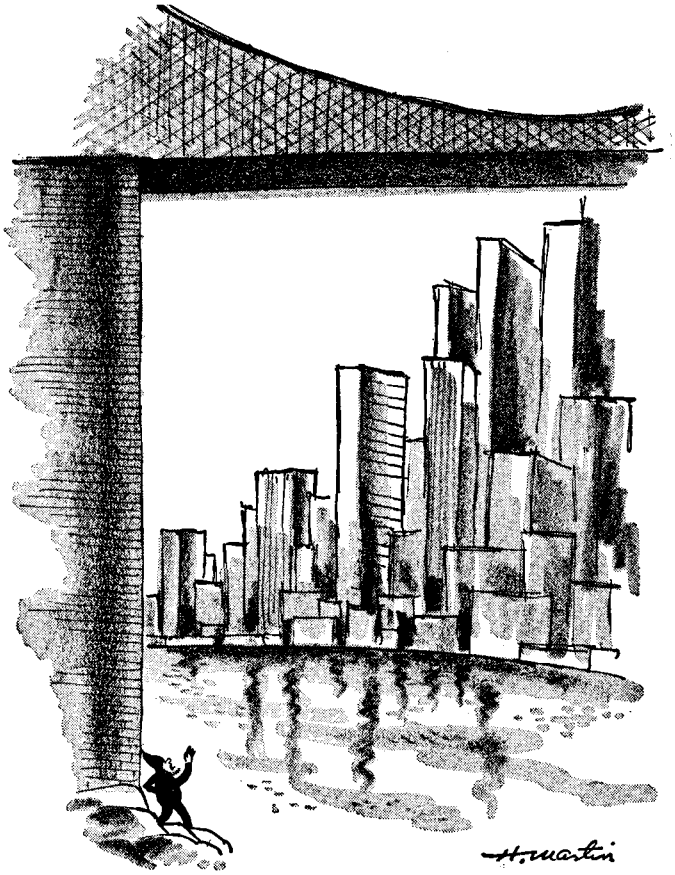
The greatest controversy has been created by the theater's double bill of *Oedipus the King* and *The Bald Soprano*. Under Eberle Thomas's direction, the former makes its peace with the intimate stage in a production that is clear, though it does not attain the full size of the tragedy. But it is the Ionesco play that has the theater's patrons sharply divided. Some see this venture into "theater of the absurd" as arrant nonsense and unworthy of inclusion in a classic repertoire. Others welcome it as an appropriate venture into a different and modern kind of theater, and a proper balance to more traditional fare. The company seems to enjoy it thoroughly, and Polly Holliday's precise performance as the dreary housewife is one of the finest in the festival's history.

THE impression one gets from this season's festival is that the company has grown in overall strength, with more of its performers capable of giving solid performances. The costumes are better made and the direction more sure than before, and the audiences seem more responsive. Indeed Fallon now feels confident that the audience here would support a new work and has invited the distinguished Italian playwright Mario Fratti to write a play specifically for this theater.

However, there is still considerable improvement to be made. At present the budget permits only a week-and-a-half's rehearsal time for each production, so that the subtlety and finesse which should flourish here cannot be achieved.

Fortunately, both the state of Florida and the federal government's Department of Health, Education, and Welfare have promised increased financial assistance to clear the way for further improvement. A silent air-conditioning system will be installed. The present lighting equipment, which is inadequate for illuminating that portion of the stage in front of the curtain line, will be renovated and augmented. And this fall the company will mount two productions which will tour Florida.

After each performance, high school students and teachers will attend demonstrations that will give the schools a greater awareness of the sort of work entailed in training people for the theater. Beyond the long-range benefits to the schools, the project will also permit the company to use the two productions as half of a second four-play Asolo Festival for the eight weeks preceding next summer's regular festival. With the actors thereby gaining full-year employment, their security should make Asolo even more adventurous and productive in the years ahead. —HENRY HEWES.



"Who is that trit-trotting across my bridge?"

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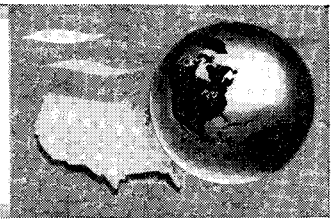
As Others See Us



LONDON:

Death by Firearms

BY WHAT RIGHT does America seek to police the world when it cannot even maintain law and order at home? In half a dozen great U.S. cities, race-insurrection flares. Thousands of soldiers are brought in to reinforce the police. Snipers take pot shots at citizens. . . .

A new book by Carl Bakal, *The Right to Bear Arms* (McGraw-Hill), gives some startling facts about the number of lethal weapons in the States and the powerful pressure groups which keep them in circulation. There are 17,000 fatal shootings every year in the United States. In 1964, 5,090 people were murdered by firearms, against twenty-four in England and Wales. The police, it seems to me, set the pace. When I accompanied a police-sergeant on a Saturday-night patrol in the central (largely Negro) district of Oakland, California, I was astonished by the number and variety of weapons he carried—including a huge repeater-shotgun, padlocked to the dashboard, which he patted affectionately. "It sure scares the—out of a Negro mob," he said. Where policemen use their guns freely, ordinary people have no standards from which to condemn violence. The result is that, since 1900, 750,000 have been killed by guns in the United States—220,000 more than America has lost in all her foreign wars.

—*Paul Johnson*
in the New Statesman.

The FDA's New Broom

THE NEW BROOM of Dr. Goddard, the Food and Drug Commissioner, is now poised over vitamin and mineral preparations and fortified foods (which are often no more than ritual additions to an affluent diet), and even over the low-calorie drinks and foods beloved of slimmers. . . . Under the new regulations which go into force in six months unless the industry can beat them off again, the FDA will lay down what ingredients may be included in vitamin and mineral supplements to the diet (manufacturers have been known to put in for good measure some which have no known value) and the maximum amounts which are permissible. . . .

More painful still to the pharmaceutical industry is the requirement that each label on vitamin and mineral supplements should carry the statement:

> Vitamins and minerals are supplied in abundant amounts by the food we eat . . . except for persons with special medical needs, there is no scientific basis for recommending routine use of dietary supplements.

Dr. Goddard takes seriously his duty to protect both the consumer's health and his pocketbook. . . . The manufacturers of vitamin and mineral supplements have the right to demand a public hearing on the proposed regulations and it seems likely that they will. Their sales fell from $245 million a year in 1960 to $195 million in 1964 and may fall further if the new restrictions are adopted.

—*The Economist.*

MANCHESTER:

Casualties on the Home Front

AMID THE MOUNTING human casualties of the war in Vietnam the slow mutilation of the plans for the Great Society has been partly overshadowed. In his State of the Union Message in January, President Johnson declared that the building of the Great Society and the war in Vietnam could go on together. But since then the familiar picture of an American President trying to wheedle funds out of a reluctant Congress has changed. In his budget for the fiscal year which began on July 1, the President proposes to spend little more than half the amount which Congress authorized for twenty-five Great Society programs. . . . Funds to fight poverty in Appalachia, for the regional medical programs, for community mental health centers, for urban planning grants, for school milk subsidies, and for higher education have all been cut. . . .

The underprivileged in general, and Negroes in particular, already shoulder a disproportionate share of the burden of military service in Vietnam. Being less able to gain exemption on educational and professional grounds, they are the first to be called up. One out of every six draftees in Vietnam is Negro, although they are only 10 per cent of the population. Now the cost of the war is hitting them hardest, too. . . .

In the November elections many Democratic Congressmen will probably lose, although the Republicans themselves have no united policy on the war. Even if they did, they would be unlikely to show it as they want to attract both the doves and hawks among the American public—as they did over Korea in 1952. . . .

As the war continues, its rising cost is likely to cut even more harshly into the plans for the Great Society, on which the President himself has staked so many of his hopes. . . . And it will undermine more deeply the international alliances as Britain withdraws her support. What effect these domestic and international factors will have on the President's policy in Vietnam no one can say. But if they bring a break in the clouds one thing at least is certain. The poor and underprivileged in the United States as well as Vietnam will be thankful.

—*Manchester Guardian Weekly.*

MOSCOW:

Tourists and the CIA

THE PRESS OF THE U.S.A. and other countries has lately been publishing more and more frequent reports of the U.S. Central Intelligence Agency's utilization of American universities for espionage purposes. . . .

Besides this, there exists another program hatched in the bowels of Central Intelligence at the beginning of 1959. This program . . . provides for wide espionage use of Americans traveling to the Soviet Union legally. . . . Who are these people? First and foremost among them are some of those who come to our country under the scientific, technical, and cultural exchange . . . as well as some American tourists.

The CIA counts on systematically obtaining, with its agents' help, information on rocketry . . . [and] is particularly interested in the organization of scientific research and experimental design work in the Soviet Union, and also in the research institutes. . . .

Since espionage requires special training in these fields, the CIA is now recruiting chiefly American scientists for these purposes. . . . Among the thousands of Americans who visit the U.S.S.R. each year there are invariably persons who place their reputations, well-being, and personal safety in direct jeopardy to carry out CIA espionage assignments. It is surprising that some eminent scholars act like detective story characters and even involve their wives, accompanying them on their travels, in this dirty business. The Soviet people do not want to terminate the exchange between the U.S.A. and the U.S.S.R. in the fields of science, culture, technology, and education. It is for this reason that the competent Soviet agencies have thus far refrained from publishing the names of

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some who have engaged in espionage against the U.S.S.R. . . .

Though the CIA specialists have been trying to convince the leaders of American policy and their own agents that the "legal" collection of information is "absolutely safe," they should remember that Soviet law provides for the severe punishment of persons engaging in espionage. . . .

—*V. Rubtsov in Izvestia.*

Comic Enlightenment

THE RUSSIANS have invaded New York. This is how one might characterize the showing in three large New York movie theaters of the American farce entitled *The Russians Are Coming The Russians Are Coming!*

This is a very funny film on one of the world's very sad situations – the Cold War . . . throughout the entire film the subject of the Cold War and the threat it harbors . . . never once slips into the background. . . . A Soviet submarine runs aground near a mythical island off the U.S. coast. Nine of the ship's crew members go ashore for a motor launch to pull the submarine loose. . . . Rumors that "the Russians have invaded the United States" spread quickly. . . . Birchites living on the island take up the hysterical calls of an insane right-wing "ultra"—General Walker—who waves an old saber and demands that the island's population (about 200 people) "rush to the rescue of the homeland."

As with most comedies, it is difficult to convey the funniest episodes in words. We can only say that the audiences laugh heartily and applaud the film. The trade journal *Variety* writes that this film "ridicules those Americans who saddle the horse of a nonexistent Russian threat in the aim of using it for their extremely reactionary ambitions."

—*S. Lurie*
in the Komsomolskaya Pravda.

PARIS:

Chicago's "Racial Explosion"

THE CHICAGO RIOTS appear to have shocked only the partisans of unconditional law and order. For two years, this great industrial city has ranked high on the list of trouble spots threatening to explode. . . . The occasion for Negro revolt is now a familiar one: a minor incident is enough to light the fuse, to incite several thousands of Negroes to openly defy obedience of an order for which they know only one source, the police. . . .

A spark is not enough to set off an explosion. Dynamite is also necessary, and this is lacking nowhere in the [West Side] of Chicago, where the number of unemployed is twice that in the rest of the city; where income is on the average well below the poverty level as defined by President Johnson; where the family structure of the Southern Negro shatters on contact with a (new) society whose affluence is beyond its reach; where bands of adolescents, left to themselves, seek self-assertion, which can end in self-destruction. . . .

The racial question in the great American urban centers is without doubt still underestimated. The war against poverty launched by the White House could establish the beginning of a solution, but only if it takes the form of an immediate offensive, only if it is relayed by those who are directly concerned. The essential thing now is to check an extremely rapid process of psychological degradation occurring among the Negro youth. Many Americans understand this, but few are ready to take the consequences.

—*Le Monde.*

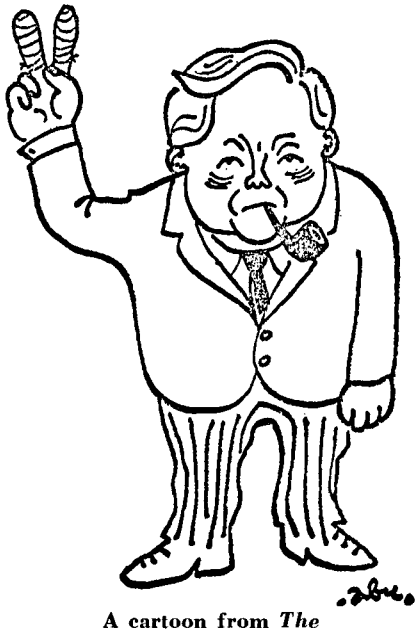
VANCOUVER:

Nixon Strikes Out

MOST CANADIANS might be inclined to shrug their shoulders at the statement made in Chicago by Richard Nixon that Canada and Britain should be cut off from trade with the United States because they trade with enemies of the United States.

On the face of it this is an absurdity. But the disturbing part of it is that Richard Nixon is a former Vice President of the United States and at present is the front-runner among candidates, announced or unannounced, for the Republican presidential nomination two years hence.

It would be serious indeed for Canada and other allies of the United States to have a man in the White House holding such ideas. But serious for America, too.



A cartoon from *The Observer*, London.

[Mr. Nixon] is . . . apparently unaware that the next-door neighbor of the United States is its best customer. . . . Were he aware of it he might appreciate the fact that every dollar Canada earns in trade elsewhere goes back to the United States to buy goods.

In charity Canadians may concede that some Americans feel somewhat friendless in the world. But Mr. Nixon's way of influencing people makes him few friends overseas.

—*The Vancouver Sun.*

SYDNEY:

Australia's Stake in Vietnam

PEOPLE IN THIS COUNTRY can't afford to take the detached and theoretic view of Vietnam that the British Prime Minister takes. What is happening in Vietnam is happening on our doorstep. Australian soldiers are risking and losing their lives there. . . .

Mr. Wilson is ready to give the United States his sympathy and support in its defense of South Vietnam, but in the same breath he asks it to fight with one arm tied behind its back. . . .

If a single Australian or American can be saved by dropping a bomb on Hanoi or Haiphong most Australians will favor dropping it. Australia is in a sink-or-swim partnership with America —and it is America's plain duty to use every possible means to hasten the end of the cruel conflict.

—*Sydney Daily Telegraph.*

TOKYO:

A Regretful Parting

THE JAPANESE PEOPLE received with a deep sense of loss the announcement . . . that U.S. Ambassador Reischauer would resign from his present post. His contribution to the promotion of Japan-U.S. understanding, aided largely by his wide and deep knowledge of Japan and its people, cannot be too much emphasized. In this connection, the decision of the late U.S. President Kennedy to appoint Reischauer, coming at a time when Japan-U.S. relations were becoming strained against the background of Socialist campaigns against the Japan-U.S. Security Treaty, was a wise one indeed. Walter Lippmann, a noted American columnist, said at the time of Reischauer's appointment that Reischauer would be able to maintain contact with the Japanese as no predecessor could have done. True to these words, Reischauer has done his job excellently.

—*Yomiuri Shimbun.*

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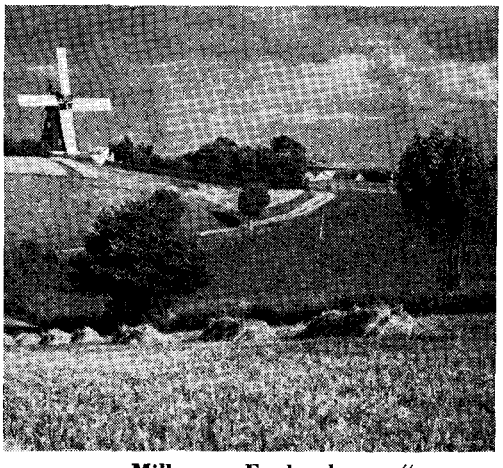
—Danish National Travel Photos.

Denmark's Riviera—"one can enjoy the seashore in Scandinavia, too."



Mill near Fredensborg—"a route of story-book relics."

Olivier and Leigh play *Hamlet*, in Kronborg Castle, Helsingor (Elsinore).

A Smorgasbord Sunday

VEDBAEK, DENMARK.

SOME enterprising scrivener will someday write the most useful travel book of all time. It will be called *But What Do You Do on Sunday?* In Paris, you can wear away a Sunday at the races at Longchamps or Auteuil. In London, you can shop at Petticoat Lane. (If caught in Philadelphia, have breakfast and take a sleeping pill.)

One way to beat the rap in Copenhagen is to rent a big, comfortable car, and roll up the coast to Helsingør, which looks across the straits to Hälsingborg, its Swedish equivalent. The whole shore has become a sort of Riviera, if it is correct to think of Denmark in those beach-and-water terms. Once the snow has melted, the Vikings are out in their kayaks paddling up and down the Øresund, and the sailboats are tacking and wheeling between Denmark and Sweden, which are no farther apart than New York and Connecticut where they are separated by Long Island Sound.

In what it is that passes for summer in Denmark the swimmers are out, too, and at long last a hotel has been built that publicly acknowledges that one can enjoy the seashore though in Scandinavia. The new hotel, called the Marina, has been built at Vedbaek, and it is a handsome, low-slung affair looking out on the yacht harbor, the herring weirs, and the swimming beach. It is full of terraces for sunning and dining, is equipped with a sauna, and will make all arrangements for guests who want to sail or play golf. A number of rooms are set aside as apartments, and it is possible to set up light summer housekeeping by shopping at the supermarket on the first floor. A three-room apartment which, one way or another, has six beds and a kitchen with range and refrigerator will rent for $160 a week. For anyone tired of cooking, there is a handsome dining room set with teak and black leather Danish chairs and saffron-hued tablecloths. There is a bar with a fireplace, and an orchestra plays at night.

But the Marina is no summer refuge for housekeeping families. It has regular hotel rooms, too, and they are handsomely furnished with parquet floors, Oriental scatter rugs, teak baggage racks, and typical Danish, clean-line furniture. Rooms that open on the sea rent for $12.50 a night plus the usual European 15 per cent; those that face the forest, for $10 a night. Although every room is not equipped with television, after the American concept, there is a "TV *rum*" in the basement, as well as ping-pong and billiards. So far, the Marina is the only housekeeping hotel in Denmark. It is only twenty-five minutes from the center of Copenhagen, three kilometers from the golf course, and a step from either the sea or a beech forest nearby.

IT is only a short ride, too, to the beautiful museum complex called Louisiana, which reposes in an old country estate set among the shoreline villas. The original house is more than a hundred years old, having been built by a Danish nobleman who married three times, each time to a wife named Louise. The architects have left the noble house looking like a private home, albeit a rich one, with fine turn-of-the-century paintings hanging above antique furnishings. The corridor leading to the new museum buildings is hung with paintings on one wall and glassed-in on the other, exposing views of the lovely greening landscape. The new buildings themselves have been artfully conceived, using brick floors, wood ceilings, and more glass walls, a stunning combination that often permits sudden views of sculptures and willow-hung ponds. A grove of fruit trees has been turned into a park by scattering millstones around the lawn.

Although Louisiana is advertised as a museum of Danish art, the collection has been spiced with a Léger, a Vlaminck, a Braque, a Dufy, a number of Picassos, and a great Chagall. Eating seems to have become a necessary part of all museums. Even the Louvre has scruffy little snack bars. Here in Denmark, however, where the appearance of an eating place is quite as important as the food being served, the Louisiana operates a stylish cafeteria with brick floors, copper lamps hanging over the tables, and glass walls that give out to the Øresund and its sailboats drifting in the background. It is just such rich surroundings that provide such a perfect background, say the architects, for what they call the "architectonic asceticism" they have created.

The foundation that administers Louisiana is aware that increased leisure time will create an additional need for art. They think museums will be cultural centers, and they are gradually expanding Louisiana's activities beyond graphic arts. Concerts, recitals, lectures, and dramatic performances are being staged on the grounds and among the buildings. Hindemith's *Trauermusik*, with the composer conducting part of the concert, was performed on the balcony of the old building. The audience was in the park below. Concerts are played in the halls amid the paintings, and the Danish ballet has danced outdoors on the mu-

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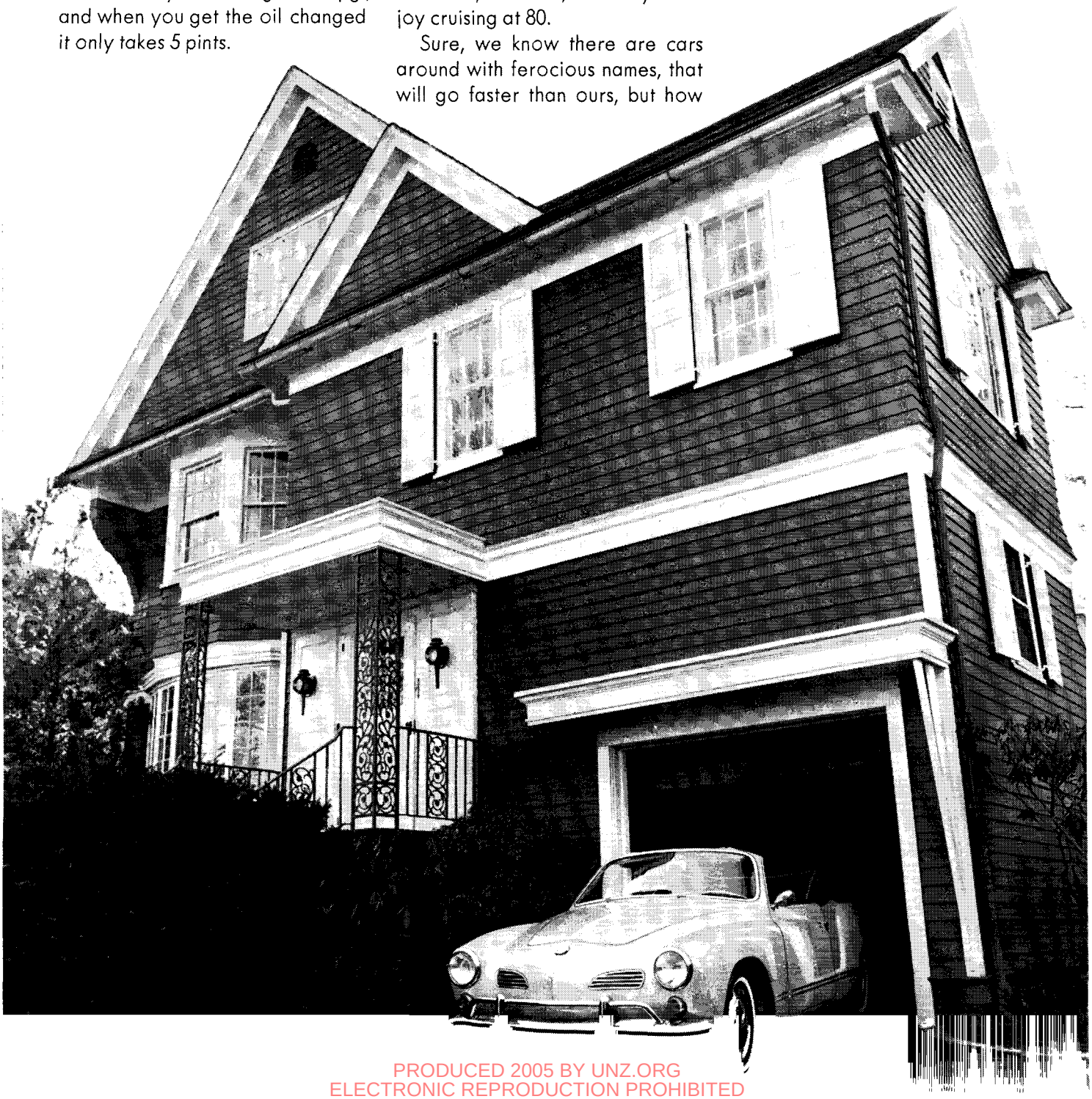

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seum grounds. A Louisiana Club now has 5,000 members who are invited for cultural soirées and come free to the exhibitions.

A convenient luncheon stop, as everyone in Denmark and Sweden seems to know, is the enormous caravansary called Marienlyst, a combination restaurant, casino, and inn. It reposes in Helsingør at the edge of a private lake, and one side of the house looks out on its own beach, the narrowing waters of the Øresund, and Swedish Hälsingborg on the far shore. Although the play there is relatively mild, Marienlyst *does* have the only gaming parlor in Denmark, a circumstance which especially attracts the Swedes from the yonder side of the channel.

Marienlyst is said to be the longest restaurant in Europe, and while that may not be any indication of its epicurean accomplishments, it does make possible on Sundays a mammoth smorgasbord that sags under the herrings, the caviar, the lobster, the cold meats, and cheeses. The so-called Danish table, which produces the rotund Danish stomach, also includes smoked eel, fresh smoked salmon, cold fish with mayonnaise, roast pork with prunes, Danish sausage, and curry salad—to mention merely a smattering of the temptations. For dessert, since Hamlet's Castle is merely down the road, one may choose between Coupe Ophelia (orange ice cream with tangerines and candied violets) or Kronborg Castle (tangerines with cream, greengages, and candied violets).

From here on the excursion lies along the route of royal castles and palaces, Kronborg, Fredensborg, and Frederiksborg, storybook relics every one. There is little about Kronborg to suggest Hamlet and the story of the Melancholy Dane. Shakespeare adapted it from the legend of Amled, a Danish folk tale which is often performed in outdoor summer pageantry in Denmark. Kronborg castle commands the headland at the entrance of the Øresund. A flag flies from the very point of land, and a Danish soldier with gun and binoculars stands on duty, doubtless counting the incoming Swedish tourists. *Hamlet* has been performed here with Sir Laurence Olivier in the company, and there is a tablet to Shakespeare pinned to the castle walls. Beyond that, the visitor can do little more than wander through the royal apartments, all of them clean but rather barren of furniture. Tapestries hang from the walls, many ceilings are painted, and a few carved wardrobe chests date from 1647. Among the faces that look down from the walls are Charles I of England, whose mother was Danish, Charles's grandfather, King Frederick II, who built the castle in the sixteenth century, and a portrait of a Spanish queen by Velásquez.

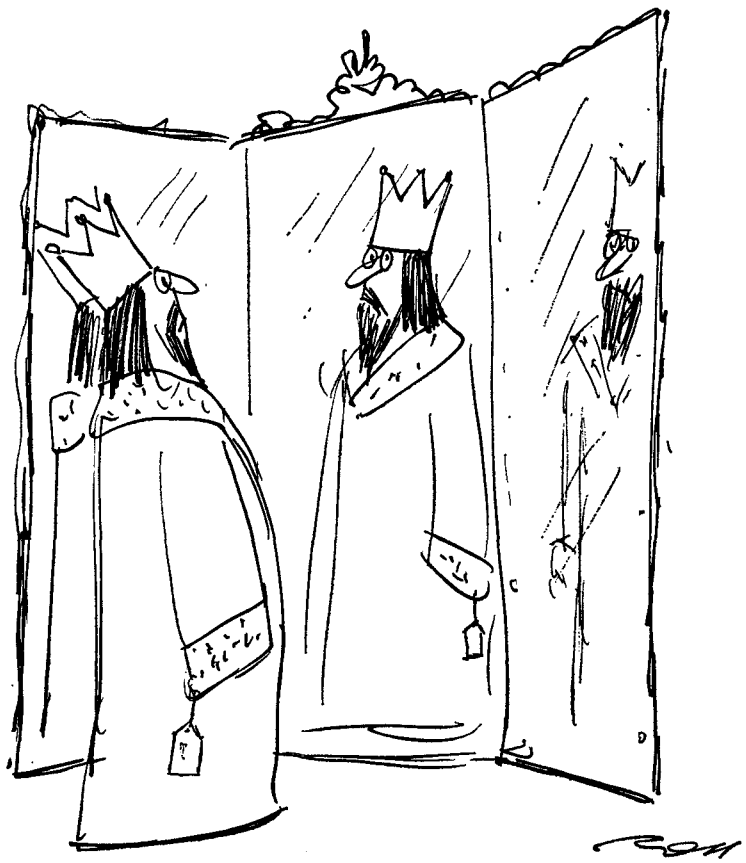
There are tours of the dungeons for spelunkers who wish to crawl along dark musty corridors and hear folk stories, and there is also a maritime museum full of ship models and charts. Should the visit inspire a voyage, the ferries dock alongside the castle for the three-mile crossing into Sweden.

Coming home, we veered away from the Danish Riviera and took the inland royal road back to Copenhagen. We paused for a look first at Fredensborg Castle, built by Frederick IV in 1723 after the Danes and the Swedes had effected a peace among themselves. Here Christian IX entertained the royal families of Europe, most of whom were his kin. His son George became king of Greece, his daughter Alexandra married Edward VII of England, and his daughter Dagmar became, as Marie Feoderovna, wife of the royal Russian heir who became Czar Alexander III. A third daughter married the Duke of Cumberland. One son turned down the throne of Bulgaria because he might have become involved in a war with his brother, the King of Greece. Christian was known as "the father-in-law of Europe," and when he died, his son Frederick became King of Denmark.

Those not invited to a summer's weekend at the palace might put up across the street at the Hotel Frederik IV-and-the-Great-Inn. It has about thirty rooms, all with bath and telephone, amuses its patrons with skittles, tennis and billiards, is almost always packed, and is precisely 1,200 yards from the edge of Esrum Lake, where the king comes to fish and lesser citizens dally away the summer days in log houses with grassy roofs.

At the risk of contracting fortress fever and jaded eyeballs, we stopped briefly at Frederiksborg, a Renaissance castle that looks like the very one in which all Prince Charmings live. It was ruined by a fire in 1859, but Carl Jacobsen, the brewer of Carlsberg beer, had in his travels paid a visit to Versailles and was greatly impressed by the impact of history and heritage upon the people of a nation. He donated the funds to restore Frederiksborg, and it has become now a national museum, with paintings, furniture, and memorabilia of the past ages. A carillon in the tower, donated by his estate, plays hymns in the summer. Jacobsen also donated the marvelous Neptune Fountain in the outer courtyard. The original was liberated by the Swedes in 1659 and is still on view in Drottningholm.

On the way back to Copenhagen we stopped for tea at the tiny crossroads inn called the Søllerød Kro, which has been awarding refreshment to wayfarers since



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1677. The sun was still bright, and we sat outside on the terrace, and had tea, listening to the twittering of the birds as they bustled about the straw bird houses in the gardens. The rooms inside were rich with paintings. Candles flickered in pewter holders alongside the tulips.

THE menu I looked at talked of filet mignon of pork in creamed paprika sauce with tomatos, bacon and mushrooms. It spoke beguilingly of roast duck with red cabbage, prunes, and apples, of Franz Lehar Chicken, and scrambled eggs with bird's liver. In an ancient back room the stewards were dressing a beautiful wedding table with a forest of stem glasses and bouquets of flowers. It was Sunday afternoon, and the music from somewhere was spilling out old Gershwin. I was moved to take out papers and not budge for, say, six months, and if we hadn't an appointment at Belle Terrasse in Tivoli Gardens that night, and were I not a responsible party, you would find me still, a resident wino, at the Søllerød Kro. —HORACE SUTTON.

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—HORACE SUTTON, *Saturday Review*

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Utopia

Continued from page 18

great men will be equally great—no one has ever answered the embarrassing question: "How can the less wise be expected to recognize the superiority of the superior?"

In those countries which are supposed by many to be now pointing the way to the future, both hereditary and elected leadership have been discarded in favor of what is the most primitive of all methods of choosing rulers—a struggle for power in the course of which the public waits to see who will come out on top. That came to be the method by which the Roman emperors were chosen, and it is certainly that which put a Stalin, a Khrushchev, and his nearly anonymous successors, at the head of what is either the first or the second-greatest power in the world today.

BUT the deepest reasons for the inevitable failure of utopian thinking lie not only in man's political incapacity but in general human nature. And that is perhaps the reason why the most modern of utopias, the one imagined by some students of the behavioral sciences, proposes, like Professor B. F. Skinner, to begin by dehumanizing those who are to be conditioned into perfect virtue and perfect happiness.

That man cannot conceive of anything that would make him perfectly happy and perfectly content is proved by the fact that his imagination has invented a variety of hells, all of them full of horror, but never a paradise in which he would want to dwell for eternity, or even for very long. The best that any thoughtful man is likely to say of any of the seriously intended pictures of a perfect state from Plato through Sir Thomas More and down to Samuel Butler's *Erewon* or Shaw's *Future as Far as the Eye Can Reach* is only: "It would be an interesting place to visit but I wouldn't want to live there."

Only the naïve are able to imagine a utopia which they themselves could accept. In the United States one of the best sellers of the 1860s was *Gates Ajar*, by Elizabeth Stuart Phelps. In it is described a future life different from that of the upper-middle-class families of her day in nothing except the absence of certain difficulties and frustration. The blessed gossip with neighbors and look after the children, who have a very human tendency to seek out a celestial cookie jar. Her public, which certainly would not have found Dante's Paradise very attractive, was so delighted to be promised a future life that would be only more of the same that she wrote three sequels.

Are there few today who are so naïve? Not, perhaps, in quite the same way, but there are many more highly placed than Miss Phelps's readers who are equally uncritical. I doubt that the most popular kind of utopian thinking current today is actually much superior to Miss Phelps's. It is obvious that most people really believe they would be much happier than now if they could enjoy that better world which differs from ours in nothing more than a still more complicated technology, and is described daily by one prophet or another. Henry Kaiser put it into these words:

"Atomic power will be harnessed . . . unlimited foods and raw materials will be synthesized . . . automation will create new opportunities and more jobs . . . there will be developed a still more dazzling array of new products, new uses of metals, new breakthroughs in chemistry . . . medical science at last will conquer cancer, heart disease, and maladies of the mind and emotions, and old age. . . . The opportunities ahead of us are limitless. . . . Why, we haven't seen anything yet."

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EDUCATION AROUND THE WORLD

Editor-at-Large: PAUL WOODRING

Education Editor: JAMES CASS

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Anniversary of the Fulbright Act

TWENTY YEARS AGO this month, the historic Fulbright Act, named after its sponsor, Senator J. William Fulbright of Arkansas, launched the first major international exchange program for students, teachers, and scholars. The exchange, fittingly enough, was financed from foreign currency funds realized through the sale of surplus U.S. war materials overseas. And its immediate acceptance, both at home and abroad, reflected the passionate desire of all peoples to find means for insuring better international understanding and cooperation in the post-war world.

From the beginning, the program was truly international and non-political in character, bringing foreign students and scholars to this country as well as sending Americans abroad. Its operation was based on formal exchange agreements between the U.S. and participating nations, and its administration overseas was in the hands of a binational foundation in each country. At home, although administered by the government, the program was closely supervised by a Board of Foreign Scholarships made up of distinguished representatives of scholarship and the arts.

The original act has been supplemented by subsequent legislation that has broadened and strengthened its effectiveness. In 1948, as it became clear that funds from the sale of surplus war materials would soon be exhausted, the Smith-Mundt Act authorized the use of dollar funds for the program. In 1953 and 1954, Congress made available to the exchange program U.S.-owned foreign currency from any source—including the sale of surplus agricultural commodities abroad. And in 1961 the Fulbright-Hays Act added strength and flexibility to the program by consolidating all the varied educational and cultural exchange programs that had developed over the years under the sponsorship of the State Department.

The program's principal activity today, as it was in the beginning, is the exchange of individual students, teachers, and scholars, including young artists and musicians. Starting in 1948 with the participation of twenty-two nations and eighty-four grant recipients, the program this year involves 136 nations and more than 5,100 grantees. In the course of the past two decades, more than 82,500 persons have received exchange grants—nearly 29,000 to Americans for study abroad, and about 53,500 to foreign students and scholars for study in this country. Of this total, nearly 48,000 have been students, nearly 16,000 teachers, about 7,500 lecturers, and more than 10,500 research scholars.

There is no doubt that the Fulbright exchange program has enriched the academic and cultural scene both in this country and in other nations around the world. Leading figures in many countries have been grant recipients and have returned home with deeper knowledge and understanding not only of their specialized field of interest, but also of other cultures and peoples.

It is appropriate that on this anniversary of the Fulbright Act, Congress should be considering another major step forward in stimulating broader knowledge of the world in which we live. The International Education

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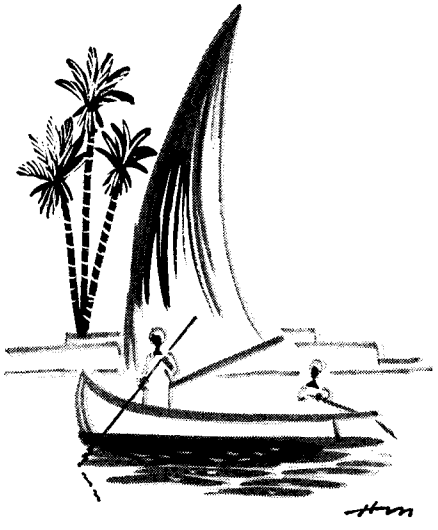
Act (see page 52), already approved by the House of Representatives, is at this writing, before the Subcommittee on Education of the Senate Committee on Labor and Public Welfare. Passage of this act promises to do much to broaden American understanding of the contemporary world in which all nations are neighbors. It promises, too, to help sustain and replenish those sources of expertise in international affairs – our colleges and universities – on which so many agencies, both public and private, have freely drawn in the past. If we are to have the knowledge and skill that we will need in the future, we must encourage and nurture international studies and research today.

It is fitting, too, at this time, that those individuals who are responsible for supervising the administration of the exchange program should be looking forward rather than back. Early next month the Board of Foreign Scholarships, in collaboration with Education and World Affairs, will sponsor a seminar at Columbia University to consider the future of the exchange program. This conference should be the first step in launching a broad review of the program and of its adequacy for meeting the demands of the years ahead. Serious questions should be raised about whether the scope of the program should be expanded substantially, whether its administration can be simplified to make opportunities more easily available to individual students and teachers, and whether consideration should be given to making exchange grants available to institutions as well as to individuals. In the light of changing circumstances, these and similar questions should be thoroughly canvassed, to the end that the program may serve the U.S. and the world as effectively in the years ahead as it has in years past. Certainly, we can afford no less. –J. C.



Letters to the Editor

Movies Are Great

I THOUGHT John Culkin's article, "I Was a Teen-Age Movie Teacher" [*SR*, July 16] one of the best articles I've read for a long time. If our age leaves great works of art, they'll be on film and video tape.

In the box on page 52 there was a list of films. I'd like to add a few that have made a lasting impression on me: *Two Men and a Wardrobe, Ikiru, Seven Samurai, Ugetsu Monogatari, Alexander Nevsky, Ivan the Terrible, The Magnificent Ambersons, East of Eden, All Quiet on the Western Front, Beauty and the Beast* (Cocteau version), *The Grand Illusion, Pather Panchali, The Magician, Through a Glass Darkly.*

FELIX CAYO.

Los Angeles, Calif.

FATHER CULKIN'S ARTICLE about the rationale and progress of high school film programs is, I think, admirable and well balanced. I am surprised, however, that he did not mention the comprehensive and progressive work in film education being done in Chicago by the Center for Film Study—part of the Catholic Adult Education Center at 1307 South Wabash Avenue. The Reverend Ronald Holloway and Mr. Henry Herx have, over the past several years, developed a knowledgeable, articulate, and active group of film teachers. The CFS educational functions include curricular and extra-curricular film programs in many schools, as well as in seminaries, convents, and parishes within the Chicago area.

ROBERT KNILLE.

Rochester, N.Y.

JOHN M. CULKIN'S fine article was badly needed. . . . I might add a note of dismay, however, that Mr. Culkin limits his article to teen-agers. This coming fall in New York State, experiments with the whole of an area's population are scheduled, and, of course, the best examples of good film-in-school learning are in the colleges (especially USC, UCLA, Boston U., Columbia, Stanford, etc.). Among the shorts should be the classic *The River*; and among the features, I would like to see films like *White Mane* (better than the other film by the same director listed by Mr. Culkin, *Red Balloon*); *The Last Hunt* (a much underrated Richard Brooks' film); almost any of David Lean's films; and documentaries like *The Sky Above, The Mud Below; A Time Out of War; Louisiana Story;* and *The Exiles.*

MARK GASSER.

Norristown, Penn.

JOHN CULKIN puts the case for screen education vigorously and efficiently, but perhaps I may be permitted to express one major concern.

Three years of attempting to train teachers to become "screen educators" has left me somewhat wary of assuming that all that is needed is to screen good films and discuss them. The proper "respect for film" (which, of course, has nothing to do with the intellectual snobbery surrounding Fellini and Bergman) does not come easily to a generation conditioned to disregard it, and unless this respect is welded to that other necessary respect—for young people—it may be wiser for some educators to stay within safer, narrower paths. To paraphrase John Culkin: not everyone who knows about screen education should necessarily seek to teach it. Screen education is not a mystique, but it does demand from its practitioners a humility and self-awareness which, unfortunately, not every teacher possesses.

ANTHONY W. HODGKINSON,
Assistant Professor of Film,
School of Public Communication,
Boston University.

Boston, Mass.

EDITOR'S NOTE: *The address for UNESCO publications was given inaccurately in the box on page 53 accompanying Father Culkin's article. The correct address is 317 East 34th Street, New York, N.Y.*

Desegregation North and South

HENRY HILL SAYS, in his article "It Will Take Time" [*SR*, July 16], that all-white or all-Negro public schools will continue to exist and should not be termed unequal. He then compares such all-Negro and all-white public schools to Catholic schools and Choate, Exeter, and Groton. Mr. Hill forgets that America's great democratic experiment is the free public school. In attempting to educate all children without direct cost to them, America's school systems will never be able to stress only the academic and mentally gifted, the bright and college-bound. One simply can't compare these free public schools to exclusive or specially endowed private schools, for their aims and, of necessity, school populations are vastly different. The desegregation of schools is just one factor in the problem of a public school's adjustment to all kinds and types of students.

There could be many solutions to the adjustment of the public school to its widely varied students, but there really is no moderate stance in desegregation. The unfairness of the past simply cannot be overcome too quickly. There is no proven way to do it correctly. This lack of example must not deter honest effort, and only those who begrudge the improvement of the Negro's educational position can honestly say "slow down."

CAROL PHILLIPS COOKE.

Kannapolis, N. C.

MR. HILL ASSERTS that there exist in our

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country today, albeit exceptionally, "outstanding Negro schools."

I have visited many schools, and have heard of many more, but I have yet to encounter a single—I repeat, single—truly outstanding all-Negro school on any level. Mr. Hill's two cited examples are quite irrelevant. He neglects to inform us of the most important fact: by no stretch of the imagination can the graduates of these two schools be said to possess an outstanding education as compared with matched groups of white students who attend genuinely outstanding non-Negro schools.

On any set of achievement tests that Mr. Hill cares to select, he will not find a single all-Negro school in the nation that can equal the record of outstanding white schools. Formally qualified teachers, generous budgeting, new buildings—these are indicators, not proofs. This was the classic point made in an earlier Supreme Court decision (Sweatt v. Painter, 339 U.S. 629, June 1950) which found that an all-Negro law school, even when "equal" on every conceivable objective criterion, was nonetheless providing its students with an inferior education because there are "qualities which are incapable of objective measurement but which make for greatness in a law school." Today we know that this principle applies not only to law schools, but to every educational setting.

Ivor Kraft,
U.S. Children's Bureau,
Department of Health, Education, and Welfare.
Washington, D.C.

If America can produce and place in high office a man like Mr. Harold Howe, there is some hope that we may not continue to expiate our sins by sinning some more. In his article, "The Time is Now" [*SR*, July 16], he expresses a wonderful impatience that dictates getting off the Negro's jugular vein at once after you realize that you have been wrong.

Gradualism, like removing adhesive tape from the skin, can be the cruellest sin of all.

Robert Seidenberg, M.D.
Syracuse, N.Y.

Swedish Education

The article by James D. Koerner "Swedish Education: Paradise for Planners" [*SR*, July 16] will be of great interest to your readers and has much to commend it. But to get the record straight, and to be fair to our Swedish friends, I must ask leave to correct the passage on p. 69 in which the author writes, speaking of the decision to create the comprehensive school, "This decision was taken by the Parliament in 1950 with a substantial majority vote and was not based on educational or psychological research."

The 1946 School Commission, whose work prepared the way for the 1950 parliamentary decision, set up one of the most thorough pieces of research into abilities of children and adolescents that had ever been carried out. The work involved a large number of the schools of Gothenburg with a large team of skilled research workers and many other helpers, all under the direction of Dr. John Elmgren, Professor of Psychology in the University of Gothenburg. A 350-page summary of this investigation was published in English in 1952 and is in the library of this University and probably of most other English-speaking universities.

Much of the evidence provided by this large-scale investigation was absolutely basic to the recommendations of the 1946 School Commission which led to parliamentary action, and it is highly improbable that the Swedish people would have made the important educational change had they not possessed the evidence produced by this outstanding piece of research.

C. H. Dobinson,
Professor of Education at the University of Reading, England.
Visiting Professor at the University of Missouri.
Columbia, Mo.

It is a pleasure to read Koerner when he is not a complete polemicist. But I am afraid he does not give the Swedish enough credit for their excellent educational research on the problem of separate versus comprehensive schools. May I refer your readers to the autumn, 1965 issue of *The School Review*, published by The University of Chicago Press, containing an excellent article by Torsten Husén on the Swedish School Reforms (pp. 206-225). Extensive research seems to have been done on talent loss as a function of social class. There was extensive social bias in the dual system. The findings of one extensive study were:

"First, when comparing the two systems and holding social background and initial ability of pupils under control, it was found that the comprehensive system had a greater total yield by the age of fifteen than the selective one. On the whole, bright pupils performed better in the selective system at an early age, but by the age of fifteen there was no difference, whereas poorer-ability pupils performed better throughout in the comprehensive system."

The results of such studies as reported by Husén should be significant for countries desiring to change their educational systems.

Franklin G. Fisk,
Assistant Professor Science Education
The Pennsylvania State University
University Park, Pa.

In his very readable article Mr. Koerner implies that America is the source of the educational philosophy on which the Swedish comprehensive school is based.

By 1950, the dual-track educational system had been under attack in Sweden for over 100 years. And the legitimate role of education in character formation and personality development had been recognized for an equally long period of time.

Consider, for example, this projected sketch of what the Hvilan Folk High School, founded in 1868, would be:

" . . . a school in which a youth may be given instruction for the improvement of his mind as well as for the practical affairs of life, a school in which he may acquire general knowledge, decide what occupation he is best fitted for, learn to respect work and to take pleasure in working himself, and gain the realization that it is not only as an official or an employee that one becomes a good and useful citizen."

It would be foolish to deny that the American system of education influenced Sweden. But it is also somewhat misleading to imply that Swedish educators had to read John Dewey before they could define an educational philosophy. To my knowledge the United States has not cornered the market on liberal thought, particularly when juxtaposed with Sweden.

M. D. Orwig.
Bloomington, Ind.

(*Continued on page* 70)

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A WORLD VIEW FOR UNDERGRADUATES

By WALLACE L. ANDERSON, *Dean of Undergraduate Studies, State College of Iowa, Cedar Falls.*

EDUCATION AND world affairs are not exactly strangers. What is new about the partnership in our times is our consciousness of the relationship, our sense of its importance in our lives, and the multiplicity and diversity of agencies and programs energetically fostering intercultural activities.

The first stage of this development began in the period between World War I and World War II with programs devoted to the study of international relations or international affairs. Primarily concerned with politics and diplomacy, these programs were attempts to keep abreast of current developments and shifting national alignments, especially among the major powers, as the United States moved into a position of world leadership. These programs have continued down to the present, though they have merged, to some extent, with programs of stage two.

The second stage was the development of Area Study Programs. An outgrowth of World War II and the hot and cold wars since, these programs differ from the earlier international affairs programs in being both broader and at the same time more specialized. Interdisciplinary and regional in character, concerned with the language and culture, past and present, of a given area, they quickly branched out into numerous subdivisions, *e.g.*, Asian Studies, East Asian Studies, Southeast Asian Studies; Inner Mongolian Studies, Outer Mongolian Studies; African Studies, North African Studies, Sub-Saharan Studies, South African Studies, etc. Today there is probably no region of the globe that is not included somewhere in an area study program of some sort.

FOR the most part, both the international affairs programs and the foreign area study programs were graduate programs, with the greatest developments taking place in the large university centers. The four-year undergraduate program was affected only slightly. Some of the stronger liberal arts colleges developed international affairs programs, largely Western in content, and some specialized programs in the social sciences that were in effect feeder programs for the graduate international and foreign area study programs. A few courses, international in nature, developed somewhat sporadically, *e.g.*, International Marketing, Foreign Trade Problems, Comparative Education, Comparative Religions, and the like. Since World War II, Study Abroad Programs, as well as Exchange Programs involving foreign students on American campuses, have encouraged an international outlook in a number of undergraduate colleges. But while the exchange students came from widely scattered places, our own undergraduates went mainly to Europe. Growth in international education at the undergraduate level has been unsystematic in its development and largely Western in outlook. The typical four-year undergraduate curriculum as a whole has remained almost wholly Western in its orientation.

Changes, however, are on the way. Stage three has in fact begun. A number of colleges—Dartmouth, Antioch, Earlham, the State University of New York at New Paltz, as well as the State College of Iowa, to name a few, have taken steps to extend the undergraduate curriculum beyond the confines of the Western world. The direction is clear, but the reasons for extending the international dimension of the college

—University of Wisconsin.

"The average high school student spends less than 2 per cent of his time studying those parts of the world that contain two-thirds of the world's population, and whose historical record goes much further back than our own."

—David Plowden.

"We need to become acquainted not only with our Western heritage, but with the rich cultural heritages of other peoples."

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curriculum have been sometimes oversimplified. International education to what purpose? The need is greater and more compelling than ever, and it extends beyond the colleges and the universities.

As the physical world has shrunk, the scope of education has expanded. Formerly the curriculum, especially in the public schools, was limited to the local needs of an isolated community. Formerly the transmission of ideas, of cultural influences, was a slow process. It took more than two centuries, for example, for the Renaissance to spread from Italy to England. But whatever happens anywhere today is known everywhere simultaneously. We are living in a new world. Our children know it, and we know it too, but we have just begun to comprehend it and to acknowledge that it has a place in the curriculum. The traditional way in which curricular changes have reached the colleges and schools has been through the trickle process: research in the graduate schools filtered through to the colleges, trickled down to the high schools, and, a generation later, dribbled down to the elementary schools. In a jet age, this is indeed a slow boat to China!

As a consequence of the expanded world in which we live, we need to extend the international dimension from the graduate school to the kindergarten. Traditionally, and with good reason, our curriculum has been centered in our own history and culture, the history and culture of the United States and of Western civilization. And this should continue to be dominant. But we must also widen our vision.

A recent report on education in New York state indicated that the average high school student spends less than 2 per cent of his time studying those parts of the world that contain two-thirds of the world's population, and whose historical record goes much farther back than our own. The college situation across the country is not much better. With a few notable exceptions, at most colleges fewer than 10 per cent of the students elect courses dealing with the non-Western world.

The most general reason for extending the international dimension at the undergraduate level, to put it simply, is to update the curriculum. There are dangers, however, that we may think only in contemporary terms, that we may interpret "updating" from too limited a view. For instance, the reason most often advanced for international studies is the value for citizenship. The power struggle in international politics, the developing nations, the population explosion, the aspirations of everyone to share in human dignity everywhere—all these lend forceful validity to the argument. Note, however, that the emphasis here is on the contemporary scene. Important as it is, such a view of international studies is a limited one.

"Our scholarship should not be limited to that of the Western world; we should draw upon the total resources of the scholarly world."

—University of Wisconsin.

A second reason, even more important, is based on cultural values: the importance of knowing other people with other ways of life. Such a study is intrinsically valuable in its own right. It is also a means of gaining perspective on one's own values and traditions. To achieve this, a study of the contemporary world alone is not sufficient. We need to get at the roots of things. We need to know not only the present but also the past; we need to become acquainted not only with our Western heritage but with the rich cultural heritages of other peoples.

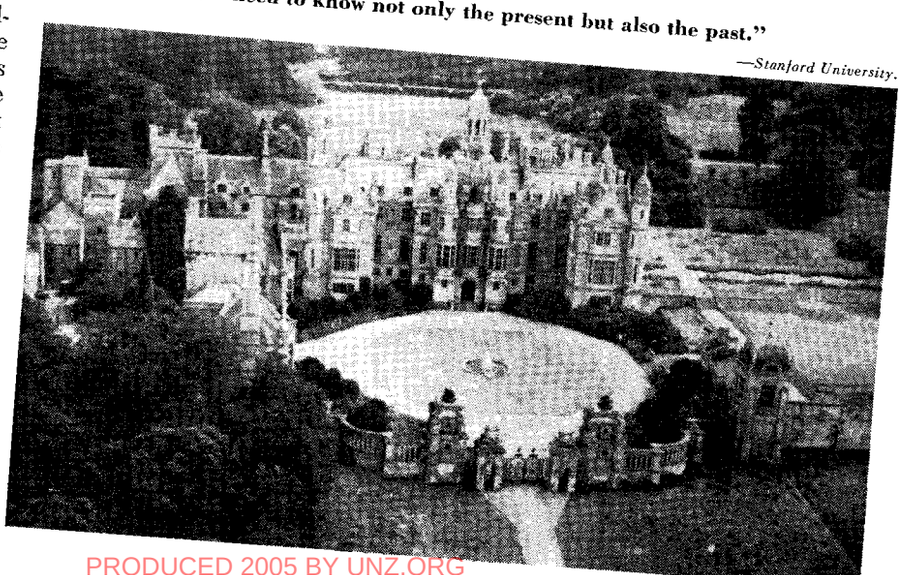
A third reason, especially important for us as members of college and university faculties, is based on scholarly values. Our scholarship should not be limited to that of the Western world; we should draw upon the total resources of the scholarly world. Indeed, the fulfilment of reasons one and two are dependent upon our doing so.

For all these reasons, then, we need to extend international studies at the undergraduate level. Moreover, we need to extend them beyond the confines of the Western world, and in such a way as to reach all our students. How this is to be done will necessarily vary from college to college; each institution will have to work out a program appropriate to its interests and resources.

This international dimension cannot be added to the curriculum by merely inserting a unit or two of this or that into a course in world history, or a course in literature, or what have you. It must derive ultimately from faculty who are themselves more knowledgeable in their fields and who are, both literally and figuratively, more widely traveled. In short, by scholars who are themselves internationally minded.

"We need to know not only the present but also the past."

—Stanford University.



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A NEW FEDERAL ROLE

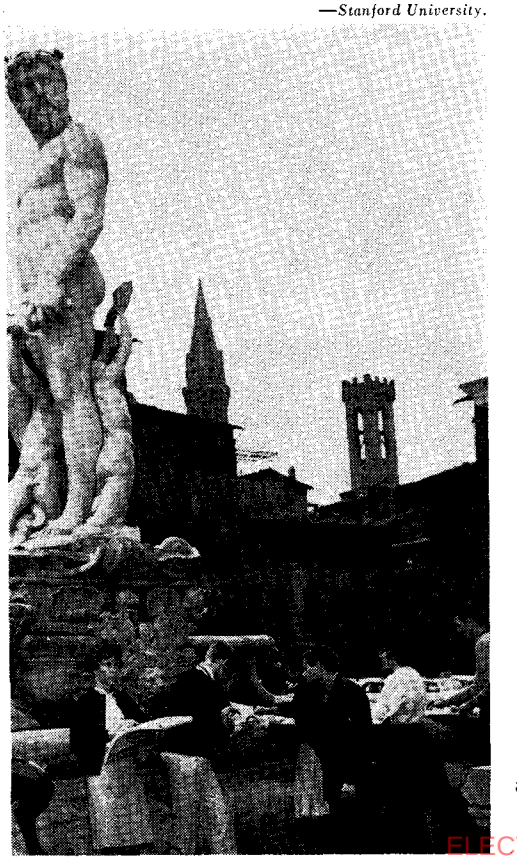
By JOHN BRADEMAS, *Democratic Congressman from Indiana and Chairman of the Task Force on International Education of the House Committee on Education and Labor.*

AMERICANS of the mid-1960s are in some ways born in the most enlightened age in history. Yet our colleges and universities are today graduating students who believe the world is flat and the sun turns around the earth—at least in terms of their knowledge of other countries of the world. We may, indeed, soon know more about the surface of the moon than we do about the cultures and problems of the millions of peoples of this planet who are not Americans. For we have not yet, as a nation, devoted ourselves to international studies and so we have not yet caught up with our responsibilities as a world leader.

It is to help us catch up that Congress is now moving ahead on the International Education Act of 1966, the only major new education legislation being advocated this year by President Johnson. The bill, which was passed by the House of Representatives on June 6, and is now awaiting consideration by the Senate, is aimed at strengthening the capacity of colleges and universities for teaching and research in international affairs.

"In the last few years there has been a rapid rise in foreign area and language programs, student and faculty study and research abroad, and foreign student enrollment in the United States."

—*Stanford University.*



"I believe very deeply," said Secretary of Health, Education, and Welfare John W. Gardner, when he testified for the bill before the Task Force on International Education of the House Committee on Education and Labor, "that we are here talking about one of the gravest challenges the American people face."

Only fifteen years ago American higher education was almost totally confined to the culture of the Western world and it was difficult to find books and teaching materials for international studies, especially of the non-Western nations. Only a handful of universities gave courses on Asia and the Middle East that stressed the contemporary world; still fewer offered courses on Africa.

In 1962 Percy Bidwell reported that only 10 per cent of the enrolled undergraduates in the country were taking courses with an international dimension, and a 1964 survey indicated that less than 10 per cent of the students in four-year colleges offering courses on the non-Western world actually took them. Earlier this summer, in announcing a series of grants for international studies, the Ford Foundation warned that only five American Ph.D.s relating to the Chinese language have been produced in the last ten years.

One could continue to recite examples of the glaring gaps in the resources and commitment of American colleges and universities in international studies and research. It ought, in fairness, to be said that during the decade between the 1950s and 1960s, efforts were made to remedy the imbalance, mostly by the private foundations and a few colleges and universities. These efforts were stimulated by the many changes—economic, political and scientific—that followed World War II.

The nation's new international activities included foreign aid, first in Western Europe and Japan. Then came increasing requests from the newly independent nations for trained manpower to help in their development programs. Membership in the United Nations and other international organizations, mounting U.S. business investment abroad (from less than $12 billion in 1950 to over $40 billion in 1965) and expanding scholarly research on foreign areas—all these contributed to an enhanced appreciation in the United States of the value of international studies. In the last few years there has been a rapid rise in foreign area and language programs, student and faculty study and research abroad, and foreign student enrollment in the United States.

The federal government, moreover, has in the past two decades come to rely very heavily on our colleges and universities for personnel, knowledge and expertise in international affairs.

Yet the increasing responsibilities of the United States in the world and the expanding reliance of the federal government on the colleges and universities have not been accompanied by comparable infusions of support.

THE problem has been, of course, that the federal government has been chiefly preoccupied with the various needs and challenges in the conduct of foreign policy and only secondarily with replenishing and enlarging the intellectual capital of the colleges and universities themselves. The significance of the International Education Act is that for the first time the government will make a long-range commitment to support the international dimensions of our colleges and universities as educational institutions.

As the House Committee Report on H.R. 14643 concluded:

> Our institutions are being requested to perform a national service, to assume responsibilities far beyond the needs of the communities which support them. There must be a commensurate national investment which will be dictated not so much by the foreign policy requirements of the nation or by the cost-effectiveness equations applied to our overseas governmental activities, as by the purposes and priorities of our educational institutions.

The genesis of the new legislation was President Johnson's speech of September 16, 1965 at the Smithsonian Institution on the occasion of the bicentennial celebration of Smithson's birth. The President promised to place before Congress the following year a comprehensive program of international education, designed to raise the competence of the United States in international studies

(*Continued on page 54*)

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Major Provisions of the International Education Act

(H. R. 14643)

AN ACT TO PROVIDE for the strengthening of American educational resources for international studies and research.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act may be cited as the "International Education Act of 1966."

Findings and Declaration

SEC. 2. The Congress hereby finds and declares that a knowledge of other countries is of the utmost importance in promoting mutual understanding and cooperation between nations; that strong American educational resources are a necessary base for strengthening our relations with other countries; that this and future generations of Americans should be assured ample opportunity to develop to the fullest extent possible their intellectual capacities in all areas of knowledge pertaining to other countries, peoples, and cultures; and that it is therefore both necessary and appropriate for the Federal Government to assist in the development of resources for international study and research, to assist in the development of resources and trained personnel in academic and professional fields, and to coordinate the existing and future programs of the Federal Government in international education, to meet the requirements of world leadership.

Centers for Advanced International Studies

SEC. 3. (a) The Secretary of Health, Education, and Welfare (hereinafter referred to as the "Secretary") is authorized to arrange through grants to institutions of higher education, or combinations of such institutions, for the establishment, strengthening, and operation by them of graduate centers which will be national and international resources for research and training in international studies and the international aspects of professional and other fields of study. Activities carried on in such centers may be concentrated either on specific geographical areas of the world or on particular fields or issues in world affairs which concern one or more countries, or on both. The Secretary may also make grants to public and private nonprofit agencies and organizations, including professional and scholarly associations, when such grants will make an especially significant contribution to attaining the objectives of this section.

(b) Grants under this section may be used to cover part or all of the cost of establishing, strengthening, equipping, and operating research and training centers, including the cost of teaching and research materials and resources, the cost of programs for bringing visiting scholars and faculty to the center; and the cost of training, improvement, and travel of the staff for the purpose of carrying out the objectives of this section. Such grants may also include funds for stipends (in such amounts as may be determined in accordance with regulations of the Secretary) to individuals undergoing training in such centers, including allowances for dependents and for travel for research and study here and abroad. Grants under this section shall be made on such conditions as the Secretary finds necessary to carry out its purposes.

Grants to Strengthen Undergraduate Programs in International Studies

SEC. 4. (a) The Secretary is authorized to make grants to institutions of higher education, or combinations of such institutions, to assist them in planning, developing, and carrying out a comprehensive program to strengthen and improve undergraduate instruction in international studies. Grants made under this section may be for projects and activities which are an integral part of such a comprehensive program such as—

(1) planning for the development and expansion of undergraduate programs in international studies;

(2) teaching, research, curriculum development, and other related activities;

(3) training of faculty members in foreign countries;

(4) expansion of foreign language courses;

(5) planned and supervised student work-study-travel programs; and

(6) programs under which foreign teachers and scholars may visit institutions as visiting faculty.

The Secretary may also make grants to public and private nonprofit agencies and organizations, including professional and scholarly associations, when such grants will make an especially significant contribution to attaining the objectives of this section.

(b) A grant may be made under this section only upon application to the Secretary at such time or times and containing such information as he deems necessary. The Secretary shall not approve an application unless it—

(1) sets forth a program for carrying out one or more projects or activities for which a grant is authorized under subsection (a);

(2) sets forth policies and procedures which assure that Federal funds made available under this section for any fiscal year will be so used as to supplement and, to the extent practical, increase the level of funds that would, in the absence of such Federal funds, be made available for purposes which meet the requirements of subsection (a), and in no case supplant such funds;

(3) provides for such fiscal control and fund accounting procedures as may be necessary to assure proper disbursement of and accounting for Federal funds paid to the applicant under this section; and

(4) provides for making such report, in such form and containing such information, as the Secretary may require to carry out his functions under this section, and for keeping such records and for affording such access thereto as the Secretary may find necessary to assure the correctness and verification of such reports.

(c) The Secretary shall allocate grants to institutions of higher education under this section in such manner and according to such plan as will most nearly provide an equitable distribution of the grants throughout the States while at the same time giving a preference to those institutions which are most in need of funds for programs in international studies and which show real promise of being able to use funds effectively.

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and to aid the educational efforts of the developing nations. To carry out his proposal, the President appointed a task force with Secretary of State Dean Rusk as chairman, and Secretary of Health, Education, and Welfare Gardner, a long-time expert on international education, a member.

The result of the efforts of the task force came four months later, on February 2, 1966, in a special message to Congress on international education (see page 55). In his message President Johnson made more than two dozen proposals embodying details of the programs, the broad outlines of which he had set forth in his Smithsonian address, and at the same time urged passage of the International Education Act of 1966. Among the President's proposals were these: creation of a corps of education officers to serve in embassies abroad, stimulation of new programs in international affairs in our elementary and secondary schools, encouragement of school-to-school partnerships administered by the Peace Corps, establishment of an exchange Peace Corps, enlargement of U.S. aid programs in education, and an increased flow of books and other educational materials between nations.

It is important to make clear that the President intends to achieve most of these objectives either through Executive order or by amending existing legislation, particularly the Peace Corps and Foreign Assistance acts. It is equally important to note that the proposed International Education Act, the only new legislative authority he requested, does not deal directly with any of the proposals just cited but is confined to strengthening the resources of American colleges and universities in international studies and research. Although only a part of the President's overall program, the IEA is a central part and is in some ways crucial to the long-run success of the other steps he is urging.

After several days of hearings by the Task Force on International Education, the House Committee on Education and Labor, on April 27, 1966, without dissent and with solid bipartisan support, favorably reported H.R. 14643, the International Education Act. The Task Force heard testimony from spokesmen for colleges and universities, business and labor, scholarly associations and private foundations, as well as from top officials of the Departments of State and of Health, Education, and Welfare, AID, the Peace Corps, and the United States Information Agency. Herman Wells, Chancellor of Indiana University, and one of the outstanding figures in American higher education, served as consultant to the Task Force.

The bill passed by the House on June 6, by a vote of 194 to 89, authorizes a five-year program, totaling $140,000,000 in grants over the next three years—$10,000,000 in fiscal year 1967, $40,000,000 in 1968, and $90,000,000 in 1969—and such amounts as Congress sets for the following two years.

One section of the bill provides grants to universities, or combinations of them, for graduate centers of research and training in international study. These centers might focus on a geographical area, such as Latin America, Africa, or China; or on particular issues in world affairs, such as population, tropical agriculture, or urbanization in developing nations; or on some combination of both.

The other principal section of the bill authorizes grants to colleges and universities for comprehensive programs in international study at the undergraduate level. Congress hopes to see in time the exposure of nearly all American undergraduates to some international studies, of the non-Western areas in particular. The bill will encourage programs not only in the subjects traditionally concerned with area and international studies, such as political science, history, and foreign languages, but in the other parts of the undergraduate college as well, especially the professional and pre-professional schools such as education, agriculture, engineering, and business, in which over half the undergraduates in the United States are enrolled.

Among the purposes for which funds can be spent under both the graduate and undergraduate sections of the bill are teaching and research materials, bringing foreign teachers and scholars as visiting faculty, and stipends for individual study and research abroad.

DURING the hearings on H.R. 14643, Congressmen repeatedly asked witnesses their judgment on the best criteria for selecting institutions to receive grants from the admittedly limited funds. Among the factors that seemed to win general agreement were imaginative leadership, faculty competence, and a determination on the part of the institution to make international studies a central, not peripheral, concern.

In the first year of the Act, moreover, it is essential for the administrators to make a careful assessment of existing international studies programs both to draw on successes and to learn from failures. It seems sound as well, at least at the start, to emphasize the development of strong graduate centers as sources both of faculty and teaching materials for undergraduate programs.

The bill also permits grants to public or private nonprofit organizations such as scholarly and professional organizations, area studies groups, state education departments with responsibilities

(*Continued on page* 70)

The Center for Educational Cooperation

IT IS NO ACCIDENT that the specific proposal which caps the President's list is the establishment within the Department of Health, Education, and Welfare of a Center for Educational Cooperation. In the ordering of the various recommendations, this one occupies its logical place as first on the list. This proposal correctly assesses the type and location of the additional federal structure needed to undergird our enlarged efforts in international education. It portends the gradual movement of the governmental center of gravity in international education toward its natural home in HEW. For the first time, there will be a real general headquarters for efforts in this field, an agency whose sole preoccupation will be international education. *Clearly, the Center for Educational Cooperation is the single most important feature of the new Johnson program. . . .*

A further and profound significance of the Center is that it breaks down, at last, the artificiality with which we have divided at the ocean's edge our government's activities in this field. An elemental truth about international education is that it is composed of two inseparable parts: what goes on at home—the domestic programs of schools, colleges, and universities, the "raising up" of new generations better educated about world affairs; and what goes on abroad—as American teachers, scholars, students, and institutions work cooperatively with their counterparts in other countries, learning much in the process and assisting them in their own further development. . . . The promise of the new Center is to become the first federal agency able to move its funds, its expertise, and its prestige wherever the demands of international education take it.

—*International Education Program, 1966,*
published by Education and World Affairs,
522 Fifth Avenue, NewYork, N.Y. 10036.

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THE PRESIDENT'S MESSAGE

In his Message to Congress on February 2, 1966, President Johnson laid out the framework for the first coherent national effort in international education. Only a small part of this broad program requires new legislation (embodied in the International Education Act of 1966, now before the Subcommittee on Education of the Senate Committee on Labor and Public Welfare). The rest can be implemented by Executive Order and by expanding present programs.

Nonetheless, the Message opened a new era in international education. For the first time the many aspects of this field are being looked at as parts of a whole. The Message, the Act, and particularly the Center for Educational Cooperation to be established in the Department of Health, Education, and Welfare, are expected to bring international education into focus at last as an essential part of our total educational enterprise and as a vital element in our relations with countries around the world. Below are the key points of the Message.

I.

TO STRENGHTEN OUR CAPACITY for international educational cooperation . . . I propose to:

1. Direct the Secretary of Health, Education, and Welfare to establish within his Department a Center for Educational Cooperation [to]:

► Act as a channel for communication between our missions abroad and the U.S. educational community;

► Direct programs assigned to the Department of Health, Education, and Welfare;

► Assist public and private agencies conducting international education programs.

2. Appoint a Council on International Education. . . . This Council, to be composed of outstanding leaders of American education, business, labor, the professions, and philanthropy, will advise the Center for Educational Cooperation.

3. Create a Corps of Education Officers to serve in the United States Foreign Service.

As education's representatives abroad, they will give sharper direction to our programs. Recruited from the ranks of outstanding educators, they will report directly to the Ambassador when serving in foreign nations.

4. Stimulate new programs in international studies for elementary and secondary schools.

5. Support programs of international scope in smaller and developing colleges.

6. Strengthen centers of special competence in international research and training . . .

I recommend to the Congress a program of incentive grants administered by HEW for universities and groups of universities—

a) to promote centers of excellence in dealing with particular problems and particular regions of the world;

b) to develop administrative staff and faculties adequate to maintain long-term commitments to overseas educational enterprises.

In addition, I propose that AID be given authority to provide support to American research and educational institutions, for increasing their capacity to deal with programs of economic and social development abroad.

II.

TO STIMULATE EXCHANGE with the students and teachers of other lands. . . . I propose that we:

1. Encourage the growth of school-to-school partnerships.

Through such partnerships, already pioneered on a small scale, a U.S. school may assist the brick-and-mortar construction of a sister school in less-developed nations. The exchange can grow to include books and equipment, teacher and student visits. . . .

I recommend a goal of 1,000 school-to-school partnerships.

This program will be administered by the Peace Corps, in cooperation with AID, particularly its Partners of the Alliance program. The chief cost will be borne by the voluntary contributions of the participating schools.

2. Establish an Exchange Peace Corps. . . .

These "Volunteers to America" will teach their own language and culture in our schools and colleges. They will serve in community programs alongside VISTA volunteers. As our Peace Corps volunteers learn while they serve, those coming to the United States will be helped to gain training to prepare them for further service when they return home.

I propose an initial goal of 5,000 volunteers.

3. Establish an American Education Placement Service. . . .

To encourage . . . men and women to assist in the developing nations and elsewhere, I recommend that we establish an American Education Placement Service in HEW. It will act as an international recruitment bureau for American teachers, and will provide supplemental assistance for those going to areas of special hardship.

III.

TO ASSIST THE PROGRESS of education in developing nations . . .

1. Enlarge AID programs of education assistance.

2. Develop new techniques for teaching basic education and fighting illiteracy.

3. Expand U.S. summer teaching corps . . . programs for American teachers and professors who participate in summer workshops in less developed countries.

4. Assist the teaching of English abroad.

5. Establish Bi-national Educational Foundations.

IV.

TO BUILD NEW BRIDGES of international understanding. . . .

1. Stimulate conferences of leaders and experts.

I have directed every department and agency to support a series of seminars for representatives from every discipline and every culture to seek answers to the common problems of mankind.

2. Increase the flow of books and other educational material . . . between nations.

3. Improve the quality of U.S. schools and colleges abroad.

4. Create special programs for future leaders studying in the United States.

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University of Wisconsin.

"The real issue is whether an ever-growing proportion of our college graduates are educated to a more thorough understanding of the forces that are shaping their world."

AS NATIONS BECOME NEIGHBORS—4

WHAT COLLEGES CAN DO

By WILLIAM W. MARVEL, *President of Education and World Affairs, a non-profit organization established in 1962 to help strengthen teaching and research in international affairs in higher education.*

IT IS LATE in the day to be arguing the case for giving American undergraduates—all American undergraduates—some sense of the larger world community that will press in on them as adult citizens. This case has been presented repeatedly. Most of the issues have been defined. The challenge is there for all to see who care to look.

But have the colleges and universities picked up the challenge?

The main question, of course, is not the numerical increase in professors abroad, foreign students here, and all the other indices of activity and motion in international education. The real issue is whether an ever-growing proportion of our annual crop of college graduates, as they march with diplomas in hand away from alma mater, are educated to a more thorough understanding of the forces that are shaping their world. Have they been encouraged to think critically and constructively about problems in our foreign relations? Or have they to show for their four years of higher education nothing better than a little satchel of clichés on de Gaullism, on Castroism, and on Communist China?

Unfortunately, most informed observers do not seem to be sanguine about our national performance on this front. Although we have no satisfactory measures of national, or indeed of institutional, progress, I worry that on a relative scale we are falling behind. New colleges and universities are being created and existing ones expanded: the tide of young people seeking – and gaining – admission to higher education continues to rise. These processes are outpacing the development of international perspectives in the curriculum, in the campus life, and in the minds of students.

There are, to be sure, a number of colleges and universities in the United States that are in fact highly advanced in the development of an international dimension. They have achieved considerable faculty and administrative expertise and experience, and with the momentum they have generated, can carry forward with relatively little outside guidance.

But the problem of increasing the wisdom of Americans about world affairs is far from being solved when not more than 10 per cent of its undergraduate institutions have shown notable progress (and the figure is probably closer to 5 per cent). We need to be deeply concerned with the other, less developed 90 or 95 per cent, because so large a proportion of our future citizens are being educated in these unprogressive institutions. The imperative can be simply stated: the United States, in view of our world responsibilities and the high stakes for mankind that ride on the wisdom of our foreign policy, simply cannot afford to see large numbers of our own young people receive a higher education which is untouched by understanding of the great forces at work in the world.

So what does the institution do that has to start from scratch? No one can write an exact prescription for any college or university in America, but some general guidelines can be found. It is perhaps possible to derive a set of "best practices" out of the experimentation with new approaches that has gone on in widely scattered places across the nation and adapt to one's own campus setting a blend of the most relevant of these ideas.

On the basis of such an eclectic approach, I would propose a five-point program for any low-base-line institution that determines to embark on the course of enriching its curriculum, campus life, and student experience with an international perspective.

► First, the college must determine where the actual leadership of the new effort will be placed, making that decision clearly understood throughout the institution. From that time forward, it must develop internal support for those who will lead the new program and assure that sustained attention is given to enhancing the leadership role. This role can be assumed by the president of the institution himself, or assigned to a dean, a senior and influential faculty member, or a small faculty committee functioning in close liaison with the president or dean.

► Second, the prime requirement for

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a successful outcome is careful planning of the institution's new approach and program. This is the central and most important responsibility of those who undertake leadership. Their initial move should probably be to ascertain present resources and strengths by taking a careful inventory of international training, experience, and competence among the faculty and students of the institution. At the same time, they should be evolving a clear statement of the college's own mission and objectives, and thinking through the question of how the development of a solid international dimension would help to achieve the institution's goal. That statement should be one that would gain wide acceptance on campus. A consensus should be built to guarantee that the new undertaking —to which the institution will have to commit much energy, time, and money —begins from a wide base of approval and, hopefully, of dedication. It is important to remember that Section 4 of the new International Education Act emphasizes this kind of systematic, creative planning by the college itself, and the awarding of funds depends on it. Presumably the skill, relevance, and imaginativeness of the planning process will have a major bearing on where the particular institution comes out in the competition for federal grants.

► Third, those leading this new development in the college must be thoroughly familiar with the literature on undergraduate, non-Western, and international studies. There are a number of published reports and other materials, but perhaps three stand out as the most relevant items on which to begin. One is the report of the Ford Foundation committee, *The University and World Affairs*. A second is a report prepared under the sponsorship of the Hazen Foundation by a committee chaired by John Nason, now president of Carleton College, entitled *The College and World Affairs*. This report is perhaps the most immediately useful for an undergraduate institution starting out from a low baseline. The third is a report by the Association of American Colleges based on case studies of about twenty distinctive college programs in non-Western studies, *Survey of Non-Western Studies in U.S. Liberal Arts Colleges*, by Howard Reed. There are a number of other important and useful items, but from these three basic documents the inquirer can readily find his way to both further printed sources and to living situations and experience to be tapped on campuses across the country.

► Fourth, the leaders of this effort at our hypothetical, low-base-line college would be well advised to examine the patterns of inter-institutional cooperation that might be available. These arrangements—the joining of forces by a number of similar institutions that are at the same early stage of development in the international field, or the linking up of several undergraduate institutions with a major university—are based on the simple but profoundly relevant principle: through such collaboration, the program totals, that is, the value to students, will be greater than the sum of the parts.

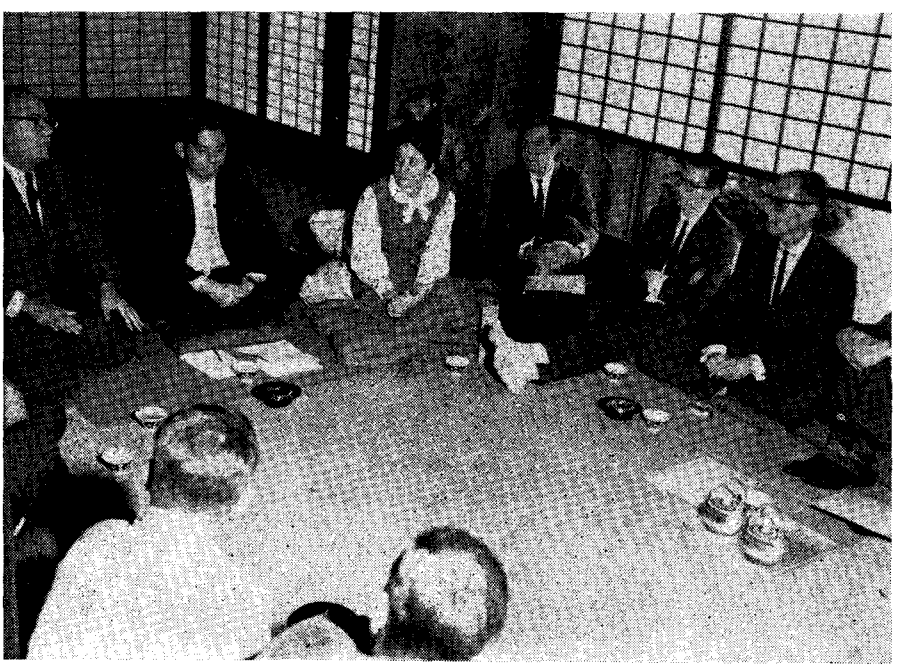
A number of interesting and promising patterns have emerged in different parts of the country. In Indiana, for example, we see a leading case of the state university taking a highly creative and comprehensive leadership role, not only for the other public and private higher institutions of the state, but also in the development of international studies at the high school level. We find also several associations of independent liberal arts colleges, two that are long-established and rather formally organized being the Great Lakes Colleges Association, headed by Eldon Johnson, the former president of the University of New Hampshire, with headquarters in Detroit; and the Association of Colleges of the Midwest, under the leadership of Blair Stewart, former Dean of Oberlin, with offices in Chicago. Although in these two cases the cooperative development of international studies and international programs is not the exclusive purpose of the associations, it is prominent in the current activities of both.

There is another approach which has been called the "mother hen" principle, an important example being found in the Western Pennsylvania area. There was organized the Regional Council for International Education, a group of colleges within reasonable distance of the University of Pittsburgh, working together on international studies developments in a cooperative arrangement fostered by that university.

This is far from exhausting the actualities or the possibilities: various patterns have already been tried and could be adapted elsewhere; some that were established for quite different purposes could be encouraged to take on responsibilities in international education; and entirely new approaches to inter-institutional cooperation could be worked out. If the size, wealth, faculty, and library resources, and general strength of the particular college are sufficient, it might accomplish a good deal on an independent, self-contained basis. (Then, however, one could argue that the institution has a responsibility to assume leadership in relation to nearby and weaker colleges.) But for the rest—and that surely means most of the institutions not already developed in international studies—it is urgent that they explore opportunities to join forces with others and to gain the advantages that can be derived from cooperation, interchange, and sharing.

► Fifth, consultation and advice should be sought from well-informed individuals from other colleges, universities, and private organizations—experienced educators who can contribute substantially to the institution's own planning process through a visit even of

(*Continued on page 71*)



—*Stanford University.*

"There are, to be sure, a number of colleges and universities in the United States that are highly advanced in the development of an international dimension."

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—*Cal Sutliff.*

ISS volunteer extends a greeting—"To provide a welcome to our country for more than 13,000 arriving students at two dozen ports of entry is no small undertaking."

AS NATIONS BECOME NEIGHBORS—5

UNOFFICIAL AMBASSADORS

The International Student Service (ISS) is a volunteer welcoming agency for foreign students arriving in this country. Over the past twenty years, it has grown from a small operation with a tiny staff and a handful of volunteers meeting 200 to 300 foreign students a year, to today's expanded and diversified operation handling programs for several thousand visitors.

ISS, whose corporate body is the National Board of YMCAs, is financed by contributions from the International Committee of YMCAs, church boards, and universities, among others. A portion of the World Day of Prayer offering is allocated to ISS, and foundations have financed the experimental stages of such programs as VISIT.

By CAL SUTLIFF, *Mass Media Director for the International Committee of YMCAs.*

THE YOUNG Indian student hesitated as he walked through the gate at Kennedy International Airport and into the sea of foreign-looking faces. This was his first trip out of India and the unfolding of a long awaited dream: to be a student in the United States. Taking a deep breath, he strode into the public health area and presented his vaccination certificate and X-ray.

An inspector mounted the X-ray in the illuminated frame, and glanced about. "Have you ever had tuberculosis?" the student was asked. "No, sir," he replied, aware that the man's tone was severe.

Within an hour he found himself at the U.S. Public Health Service hospital on Staten Island in New York harbor. There was a suspicious shadow on his X-ray and a new picture had to be made. He would miss the connecting flight to his university, and had yet to hear a friendly word or meet anyone who was particularly interested in him or his problem.

When he was officially cleared, six hours later, he was even more apprehensive and lonely. He had no idea how to get to Manhattan, much less how to get to Chicago. His first impressions of the United States had been indelibly formed. He would eventually find his way to his university, but the memory of those first lonely hours in the U.S. would always linger.

For more than 60 per cent of the approximately 21,500 foreign students arriving in the U.S. last year from countries other than Canada and Mexico, these early impressions were quite dif-

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ferent, however. Aporn Champatong of Thailand was typical:

When her letter of admission arrived from the University of Indiana, she found a small slip of paper attached, telling her that a representative of the International Student Service, wearing a "Foreign Student Adviser" armband, would meet and assist her when she arrived in the United States. All she need do was send the details of her itinerary.

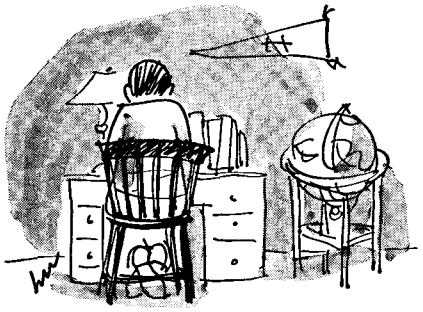
When Miss Champatong disembarked from her Pan American flight at San Francisco, "Foreign Student Adviser" Stephen Yost was waiting. In the minutes that followed she was accompanied through customs and immigration procedures, and was soon deep in conversation with her host.

Because she arrived during the airline strike, her connecting flight to the University of Indiana had been cancelled. Within the hour Yost arranged another flight which would leave the next day, reserved an inexpensive room for her for the night, and helped her board the bus to her hotel.

To provide a welcome to our country for more than 13,000 arriving students at two dozen ports of entry is no small undertaking. It is accomplished by an arrival staff of eleven, with the aid of 225 volunteers spread from Boston to Miami to Houston to Seattle.

Selby Fleming, a twenty-two-year-old Vassar graduate, is one of the paid staff members working with the arrival program in New York and coordinating the efforts of volunteers there. Staff and volunteers together welcome more than 9,000 students in New York each year. Miss Fleming personally meets students at all three airports plus Manhattan, Newark, and Brooklyn piers. She speaks French and "some German" and is an expert at calming nervous students, tracing lost suitcases, and finding decent rooms in New York hotels at $3 (student rate) per night. Although on occasion she has to leave her East 55th Street apartment at 4 A.M. to meet an early flight and has spent more than one night sleeping in the ladies lounge at Kennedy airport, she says, "This job is so interesting it's almost like not working." The average tenure of people in her position, however, is about a year and a half.

Volunteers usually have a less demanding schedule, although a few give their services full time during their summer vacation. More typical of the arrival program volunteers is Burton Goldstein, a thirty-one-year-old insurance executive in Chicago. He coordinates a group of fifteen men who meet foreign visitors at O'Hare airport and assist them through the maze of health documents, baggage checks, currency exchange, ground transportation arrangements, etc. The volunteers include a lawyer, a chemical research analyst, a printer, an



investment counselor and others who became involved in the program when their Y's Men's Club took on the ISS project. "Since we meet about six students a week it's not too much for any one man," Goldstein says.

How important is it to meet a student, sometimes for only a few minutes between planes? The U.S. State Department seems to think it is very important, for it supplies its consulates all over the world with information about ISS services to be given to students departing for the States. But the words of a lonely Japanese student who was met in San Francisco by ISS volunteers, though far from eloquent, perhaps communicate the importance of the program even more clearly: "A shock and an impression which I got at the ship station were so large, because I had only thought that America is one of business and competition. By your kind action, I felt I was at another country. And your action was enough to let my prejudice to America improve. I think I was very happy to see an American people's good will as soon as arriving America. Thank you very much."

Other ISS Programs

● VISIT—In more than 138 communities in forty-six states and the District of Columbia, American families stand ready to open their homes to foreign students who wish to see more of the United States and get to know Americans across their dining-room tables.

The student maps out a travel schedule through communities where there are host families and submits it to ISS headquarters at 291 Broadway in New York City. Once the application has been approved, the student receives an identification card and the names of community chairmen in the places he will visit. He sends exact travel information to the chairmen who then line up host families for him to stay with. It is suggested that he stay in each community about three days. Information provided on his application is forwarded to the community chairmen so that hosts know in advance what the students' field of study and special interests are, as well as any dietary restrictions.

Local hosts have been recruited by a wide variety of community organizations, including United Church Women, YMCAs, YWCAs, and the International Hospitality Centers. There are more than 10,000 volunteer families presently participating in the VISIT program, and 844 foreign students have scheduled VISITs for this summer. In a typical tour a student stays in the homes of a dozen different families in six different communities.

● EDUCATIONAL TRAVEL PROGRAMS—A variety of special interest groups are brought to this country by the State Department and private organizations here and abroad. To give them a closer look at American life these agencies arrange with ISS to give them tours which include homestays, professional contacts, seminars, and short-term courses.

For instance, a group of ten Syrian students of engineering, brought to America by the State Department, just concluded a thirty-four-day tour on which they visited six universities, met with groups of American engineers, visited numerous points of interest in their field—such as the power plant at Niagara Falls and harbor facilities in Milwaukee, and stayed with American families along the way.

Industrial relations students from Mexico, secondary-school student leaders from Martinique, journalism students from Venezuela, and many similar groups have been programed by ISS—forty-one in the last twelve months.

● INTERNATIONAL CAMP COUNSELOR PROGRAMS—Qualified young adults from abroad become counselors in American summer camps. This summer 349 such counselors are serving in 252 camps in the United States. At the close of the camping season, a tour is provided for the counselors, giving them the opportunity to live for two and a half weeks with American families.

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AN EXPERIMENT THAT WORKED

By BONNIE STRETCH

AS THE WORLD grows smaller, the necessity for better understanding of other peoples and cultures becomes more widely accepted. As a result, increasing numbers of American students, teachers, and scholars are spending time abroad, and even larger numbers of foreign students and scholars are coming to the U.S. But experience has shown that study and travel abroad are not automatically successful. Without adequate preparation, the experience of living in an alien culture may, at best, have limited benefits, and at worst, prove a personal disaster.

Fortunately, a number of agencies have for many years been refining the techniques of making foreign study a positive experience for individuals and for groups. One of these, the Experiment in International Living in Putney, Vermont, has, since 1932, been sponsoring a summer-abroad program for college students, in an effort to encourage international understanding and goodwill.

The traditional Experiment program sends American college students abroad, and brings foreign students to the United States, for an eight-week summer period. The heart of the experience is a four-week visit in a private home—the "homestay"—where the young person lives as a member of the family. This homestay is designed to immerse the student wholly in another culture, deepening his understanding not only of the foreign country and its people, but also of himself as a person and of his relations with others. After the homestay, a member of each host family joins the whole group of Experimenters for four weeks of informal travel and sight-seeing around the host country.

But those who are familiar only with the Experiment's traditional summer program may be shocked by the variety of activities that engage the organization today. In 1961, Sargent Shriver contracted with the Experiment to train the first Peace Corps volunteers. (Since then it has trained more Peace Corps groups than any other organization.) In the last five years more than two dozen colleges and universities have sought the Experiment's services in preparing their students for study abroad, and in providing orientation for foreign students coming to American campuses. In addition, the Experiment provides courses of intensive language study, sponsors work-study programs abroad in cooperation with professional groups and universities, and administers special programs for a variety of private and public agencies.

—David Plowden.

"For more than 1,200 foreign students headed for American campuses each year, S.I.T. serves as a cultural and academic point of entry."

—Clemens Kalischer.

"The key to the success of the Experiment's programs is a unique process of orientation."

The key to the success of the Experiment's programs, and the consequent requests for help from other agencies, lies in a unique process of orientation. This is based on the seemingly obvious, but often ignored, premise that there is a profoundly important personal dimension to international exchange. When a person steps into a new and strange culture, he inevitably suffers a degree of "culture shock" as he struggles to adapt to a pattern of manners and mores foreign to him. And the success with which he adapts depends in large degree on the preparation he has received.

Most institutions sponsoring exchange programs prepare students by telling them something about the history and customs of the host country, and often by insisting on some facility with the native language. The Experiment does this, too, but its main emphasis is on developing attitudes that will sustain the individual in an alien environment.

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Through lectures, films, reading, and, most important, intensive group discussions, an effort is made to counter preconceptions, allay fears, and increase the individual's receptivity to the impending experience. As the Experiment characterizes the process, it prepares the individual to "expect the unexpected"—and to accept it.

Most of the orientation takes place at the School for International Training (S.I.T.) near Brattleboro. Here in the peaceful reaches of the Green Mountain country, inbound and outbound groups of students meet in an international melange. A group of African students arrives, en route to American campuses. An American group prepares to leave for India. A group of Japanese teachers busy themselves perfecting their English. Five or six languages can be heard at once. Language laboratories are open—and busy—twenty-four hours a day. And groups, deep in discussion, are found everywhere.

Secondary to orientation is intensive language training. (When there are only two or three weeks, everything is "intensive.") Language training is the biggest single change in the Experiment in thirty years. Begun in 1961, in response to Peace Corps needs, it was quickly expanded to serve all Experiment programs. This summer, S.I.T. provided courses in 14 languages, ranging from African dialects through Serbo-Croatian, Portuguese, and Farsi—not to mention extensive courses in English-as-a-foreign-language for incoming groups. The emphasis is on speaking and understanding—often the students don't see the written language until they are more than halfway through the course.

Depending on the language to be learned, the length of the training period, and the type of program overseas, the students receive up to 360 hours of instruction. Experimenters headed for a summer in Europe cram into three weeks a 100-hour course (the equivalent of one year of college study).

On the basis of its more than thirty years' experience, the Experiment is able to offer a variety of services to other agencies, institutions, and individuals. Some colleges and universities, for instance, seek the cooperation of the Experiment in setting up study-abroad programs for their own students. The Putney people leave responsibility for the academic aspects of the program to the college, but insist on their own standards for the personal qualifications of students and leaders, for orientation, and for the general outline of the program. Objectives of the program must be clearly defined, and a preliminary trip to determine the advantages and limitations of the proposed location must be made.

Not infrequently the college finds that it has a rather different program than originally conceived. Most colleges, for example, want to send their students to a leading university even though differences in the academic calendar, language difficulties, and the academic preparation of the students may make this unsuitable. Furthermore, university cities are almost always short on housing. "Most of the time the students will get more out of a stay in Dijon than one in Paris," says Sue Fliescher, director of outbound programs. "But try to tell that to a professor. Too many have to find out the hard way."

A second kind of program sponsored by the Experiment is independent study abroad for students from different colleges and universities. Each student works out an academic program with his campus advisor, and then applies to the Experiment for admission to the program. If accepted, he is exposed to the orientation program, assigned to a homestay in the country of his choice, and then allowed to pursue his particular academic interest, with some guidance from an Experiment leader-professor who is thoroughly familiar with the host country and the resources it can offer the individual student.

Many colleges also seek Experiment cooperation in preparing foreign stu-

(*Continued on page* 69)

—*Experiment in International Living.*

"The success with which a person adapts to a foreign culture depends in large part on the preparation he has received."

—*Clemens Kalischer.*

"An effort is made to counter preconceptions, allay fears, and increase the individual's receptivity to the impending experience."

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Glenn S. Dumke

PERSONAL OPINION

The State College Upstart

On this page, each month, an educator, writer, or critic of education is given an opportunity to express his views freely on a topic of his own choosing. The opinions expressed by the author may differ sharply from those of the editors.

By GLENN S. DUMKE, *Chancellor, The California State Colleges.*

EDUCATED MEN have always formed their own Great Society. In early days, when a few private colleges and universities dominated higher education, it comprised an élite—small, professionally oriented, dominant, economically secure. After the Civil War, when land-grant universities rose to power, this Great Society was expanded by men of lesser means but equal intellectual vigor. Today, another revolution has disrupted the Great Society of college and university graduates. The nobles have been overwhelmed by a new Third Estate, and the power structure is shifting so rapidly all stability seems threatened.

The upstart is the state college, or as it is sometimes called, the state university. Whatever it is called, its ancestry is the same—the normal school or teacher's college that has gradually broadened its offerings to match the range and level of the land-grant university or the existing major state institution. This brash, hearty interloper has frightened everybody else in higher education.

Private college and university associations quake with unease when state colleges try to augment their public support with private funds. The leaders of land-grant universities mutter with concern as the state colleges move in more vigorously on hard-pressed public dollars. Alumni associations, newspaper publishers with loyalties to the old school tie, and legislative bodies, just now beginning to be infiltrated with state college graduates, often walk a tightrope between pious support of all higher education and precautionary measures to be sure the upstart doesn't get too much favorable attention.

But despite resistance to the recognition of the state college, there is one hard fact: within a generation most educated people in America will be graduates of a state-college-type institution. (Between 1954 and 1964, enrollment at public universities increased 112 per cent, while that at public liberal arts colleges increased 204.4 per cent.) They will considerably outnumber the graduates of the land-grant institutions, and overwhelm the graduates of private institutions in forming the bulk of the educated Great Society.

If the state college is destined to educate more students than any other institution, it should have the very best faculties—not second-raters, or cast-offs from the universities, or people who are paid less because they would rather teach than do research. Yet in many states, even in those such as California, which has devoted notable attention to higher education, a caste system is perpetuated whereby the land-grant university has the highest salaries and the most flexible salary schedules, and the state colleges operate in a line-item budget lockstep.

State-college-type institutions should have some reasonable flexibility of financial controls to provide for such elemental things as top-notch administration, encouragement of research to improve teaching, the placing of fiscal emphasis where it is needed to improve morale, attract and retain good faculty, and enable the college to function more effectively. Although some state colleges and universities have achieved this flexibility—and considerable progress is being made in California—some state governments cling with a death grip to rigid budget controls on the dubious argument that the older university has already achieved too much fiscal freedom and they are not going to repeat the mistake with the state colleges.

It would seem evident that the state college should be encouraged to augment in some measure its public resources with private funding for the ultimate benefit of the institution and the taxpayer. Yet the roadblocks encountered in an effort to provide this "margin for excellence" are usually far greater than those confronted by the larger universities.

It also would seem almost axiomatic that the type of institution destined to educate the majority of students should be receiving adequate attention from the rapidly growing federal educational programs. Still, a handful of large institutions are getting the lion's share of federal funds. Obviously the research emphasis of the colossi in the university world must be allowed for; but there is a significant difference between an acceptable disproportion and a disproportion which does not take into account the important role of the state college in the nation's future.

Finally, the type of institution educating more students than any other should be permitted to benefit from the American tradition of keeping education and the political process generally separate. Some of the strongest of the older state universities have established constitutional shields for their autonomy, while younger or politically weaker institutions have been subjected to unnecessary problems by systems of governance which give educational administrators total responsibility but retain much authority in the hands of state officials and others who must make their decisions on non-educational considerations.

Despite these problems, the state college offers definite advantages. It has an emphasis on teaching rather than research, which places full-ranking faculty rather than teaching assistants in lower division courses. Its lack of schools of medicine, bevatrons, cyclotrons, straight-line accelerators, and costly research libraries make the state college more economical than the larger institutions. Per-student costs are often less than half. The state college is in many ways a better public investment than the multi-purpose university.

None of this is to be construed as an attack on the major universities. Both types of institution are desperately needed; both have major jobs to do. But the true significance of the state college must be recognized. Once the public realizes that it is a full-fledged higher educational institution that will soon be educating the majority of college-trained citizens, then redress and reformation will, hopefully, accompany recognition.

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HOW THE BRITISH SCORE ON US

By MONROE WHITNEY, *American Master, Fettes College, Edinburgh, Scotland.*

ALMOST EVERY YEAR some unsavory story about American school or college athletics appears in the press. This may be anything from paying football players to the pressure brought upon the administration by the alumni, who want their school to win at all costs. But, whatever the cause, an unhealthy condition exists in too many of our American institutions of learning.

If this malpractice were new, some repair work might be in order and a complete overhaul would not be necessary. Unfortunately, the decay has gone too deep; a complete new structure is needed. Nearly forty years ago a report of the Carnegie Corporation on American college athletics concluded: "The paid coach, the expensive training tables, the costly sweaters and extensive journeys in special pullman cars, the recruiting from the high schools, the demoralizing publicity showered on players, the devotion of an undue proportion of time to training, the devices by which a desirable athlete but a poor student is put across the hurdles of the examinations—these ought to stop and the intramural sports be brought back to a stage in which they can be enjoyed by a large number of students and where they do not involve an expenditure of time and money wholly at variance with any ideal of honest study."

Few people would want to see games disappear from the American campus. They should be a part of the educational framework of all schools and colleges, in which everybody takes part. When such is the case, there can be no complaint. They are serving a definite educational function. What can be better than a sound mind in a sound body?

No educator in the United States would disagree with these statements. Yet few would not confess on occasion that we have failed abysmally in accomplishing this ideal. We have allowed the evils of unworthy competition to enter the picture, and in so doing have placed too much emphasis on training a handful of picked athletes.

Three years ago an American schoolmaster, who is mildly interested in games, visited the playing fields of the school where I am now teaching in Britain. Seeing about twelve rugby football matches taking place that afternoon, his quick reaction was, "I wouldn't enjoy teaching here; you emphasize games even more than we do."

What he failed to realize was that every boy, regardless of his athletic ability, was playing. What is more, they were being coached by regular classroom masters. Even the first team (known in British athletic parlance as the "First Fifteen") was being handled by a master whose main interest is teaching English history and literature. Certainly this is a much healthier picture than the one I witnessed recently in the United States.

On an imposing gridiron, two football teams—twenty-two men in all—were straining under the critical eye and harsh tongue of the paid football coach. His job, he told me, depended on the success of his team, and he was there to see that the boys did not let him down. A handful of students were watching this performance from the sidelines, but most of them were discussing the prospects of the team as they ate ice-cream sodas at the drugstore across the street.

The concentration on training the few with the object of producing winning teams has unfortunate repercussions all along the line. The coach, upon whom the reputation (if we can use that word) of the school or college depends, becomes a tremendously important person. He must be chosen well and paid handsomely. In the eyes of most students, and many of their parents, he is more exalted than the master of history. Needless to say, the attention and publicity poured upon the coach and his players does not help to maintain authority in the classroom.

The British universities such as Oxford and Cambridge seem to have the answer to much of this problem. They have put the organization and coaching

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"The British universities have put the organization and coaching of their games in the hands of the players themselves."
—European Picture Service.

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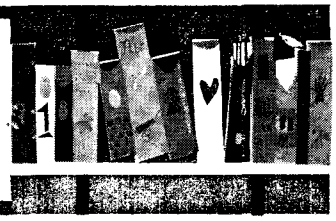
the Editor's Bookshelf



Bureaucracy, though an accepted part of modern life, is rarely defended. Even the meaning of the word is unclear. It is generally assumed that it has something to do with red tape, petty rules, and massive confusion. In a bureaucracy there is a piling up of layer on layer of administrative authority, which makes it necessary to submit all reports with seven carbon copies in order that one may be filed at each of the various echelons. A typical bureaucrat is thought to be a stupidly determined little man who always gets to work on time and likes to have everything neatly arranged in its proper alphabetical order. His purpose in life is to see that all rules are followed to the letter and that fresh ideas are frustrated. His ultimate horror is to find an IBM card that has been bent, folded, spindled, or mutilated.

Herbert Stroup, Dean of Students at Brooklyn College, is a bold man. In ***Bureaucracy in Higher Education*** (*Free Press,* 242 *pp.* $5.95), he not only challenges this stereotype but defines "bureaucracy" and sets out to defend it. Bureaucracy, he says, far from being an enemy of democracy, is a specific form of it. "That is, it is a social form which discriminatingly differentiates the abilities and limitations of citizens, provides them with organizational sources for self-fulfilment, and enables them to play an effective, though limited, role in meeting the human needs of others." He emphasizes the fact that in a bureaucracy titles, positions, and rank, are never hereditary but must be, in some sense, earned by the individual. And, "the very existence of bureaucracy tends to stave off haphazard, quixotic, and even irrational efforts on the part of powerful minorities."

There are, of course, some side effects. Because the salary and privileges of a bureaucrat depend upon his rank, a "mania for promotion" is characteristic of bureaucracies. The hierarchial organization of a college or university, for example, makes it almost inevitable that the instructor shall strive to move up through the ranks to a professorship and that many shall strive to become chairmen, directors, deans, presidents, or chancellors for much the same reasons that a lieutenant hopes someday to become a colonel or a general. But the bureaucrat is also concerned about his job security as he moves up—and nowhere is tenure taken more seriously than in a university.

Stroup's comprehensive definition is borrowed in part from the German sociologist and historian, Max Weber. A bureaucracy is "a large-scale organization with a complex but definite social function. It consists, moreover, of a specialized personnel and is guided by a system of rules and procedures. In addition, a carefully contrived hierarchy of authority exists by which the social function of the bureaucracy is carried out impersonally." It is Stroup's contention that a university or a large college fits this definition neatly.

But does it? And, if it does, should it? Should the educational function of a university operate impersonally? It is true that some of the functions of a university—record keeping for example—are bureaucratized. Nothing could be more bureaucratic than a large research library in which every item is neatly catalogued and a long list of rules governs the use of books. As the institution grows the administrative hierarchy, too, becomes more bureaucratic—each administrator comes to know his proper place in the power structure. Even the research laboratories take on some of the characteristics of a bureaucracy when individual research is replaced by research teams, each with a director who hires the staff and assigns duties.

BUT in the teaching function, which is, or ought to be, the heart of an educational institution, bureaucratic principles do not apply so neatly. And let us hope they never do. In carrying out his teaching responsibilities a professor, regardless of whether or not the adjectives "assistant" or "associate" appear before his title, has a degree of freedom and authority that is not characteristic of bureaucracies. No one tells him how to teach his classes, what textbooks to use, or what kind of assignments to make. No one supervises his teaching. Full professors may pull their rank to preempt the more attractive offices and secretaries but they do not give orders to associate or assistant professors as they would in a true bureaucracy. Compared to bureaucrats, academic men are relatively free to be idiosyncratic in matters of dress and style of life.

It is true that instructors strive for promotion, but most of them do not see administrative office as the ultimate goal as do all good bureaucrats. Instructors hope, instead, to become distinguished scholars in their fields. Consequently their loyalties are to their disciplines rather than to the institution that employs them. This lack of institutional loyalty is, indeed, one of the major problems of the contemporary university—one not characteristic of bureaucracies which always place great emphasis on institutional loyalty and make it a requirement for promotion.

IF it is true that universities are becoming steadily more bureaucratic, that fact is more alarming than Mr. Stroup makes it appear. Many observers have attributed the growing student unrest to the administrative bureaucracy that increasingly separates the students from those who make university policy and causes students to look upon deans, presidents, and trustees, not as warm and understandable human beings but as distant authority figures whose motives are unknown and hence suspect. It is true that in a large university the student often reads the rules without knowing who made them or why.

Max Weber pointed out that the dominant spirit of a bureaucracy must be one of formalistic impersonality in which rules are administered "without hatred or passion, and hence without affection or enthusiasm." Stroup quotes this comment in a chapter in which he comments on the dangers of impersonality in administering the rules. He admits that bureaucratic rules restrict the kinds of questions that can be asked as well as the answers that can be given. But he is not sufficiently alarmed by this fact to discuss possible alternatives. An author less willing to accept the inevitability of academic bureaucracy might have given greater attention to the possibility of breaking up large universities into clusters of small colleges, each with a large degree of independence, in which students would have no cause to feel alienated from the policy makers.

It may be true that bureaucracy, in its best form, makes for administrative efficiency. But efficiency of administration is not the proper function of an educational institution—it is only an adjunct to the proper function which is the advancement and dissemination of knowl-

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edge. In a large institution bureaucracy may be necessary in the administrative offices, but if the professor becomes a bureaucrat—if he should begin to think like a bureaucrat and to become preoccupied with rules and details—the future of higher education would be dismal. The professor should remain an individualist, as free as possible from the bureaucratic hierarchy.

Despite these caveats, this is a valuable and significant book, which can profitably be read by educators and educational administrators. Much that Dean Stroup has to say is perceptive and challenging. He rejects as myth the popular view that the academic world offers its members only inferior social status and low incomes. He points to opinion polls and research studies which place professors near the top of all occupational groups in prestige. He thinks the low-pay myth stems from a failure to recognize that two separate pay structures exist in all Western countries. In private business (and, it might be added,in the fee-taking professions) pay, at least in the upper ranks, is always higher than it is in salaried professions paid from public funds. In the lower ranks, pay is modest whether in a governmental or a business bureaucracy. But Stroup contends that the pay of professors, supplemented as it often is by income from books, lectures, and consulting fees, compares not at all badly with that of office holders in government, the military establishment, or other salaried professions.

Academic men who read this book will gain a clearer understanding of the complex institution of which they are a part. And some of them, let us hope, will respond with a firm resolve to resist the trend toward bureaucratic impersonality in higher education.

The Multiversity *(Holt, Rinehart and Winston,* 201 *pp.* $4.95) is an impressionistic personal report on the University of Illinois, a vast, rambling institution with "one foot planted in greatness and the other in mediocrity." Author Nicholas von Hoffman, who wrote his book by expanding a series of newspaper stories that he wrote for the Chicago *Daily News*, chose Illinois for his study of the contemporary multiversity because it is more or less typical of large institutions. It is "the nation's third largest maker of Ph.Ds and its faculty ranks eighth among faculties in the forced feeding of articles into academic journals." On somebody's list it has appeared as "the worst of the best—that is, it is number ten on the list of the ten best universities." But, because it has only one Nobel Prize winner on its faculty it ranks far below Berkeley where such prizes are so common that any professor without one is considered an Oakie who should never have left the farm and is qualified at best to teach only undergraduates.

Hoffman says he chose a state rather than a private university because of the possibility that the day of the private university is done. "They don't have as much money as the state schools, and were it not for the federal government, private universities might already have been entirely overshadowed by their younger, publicly owned rivals." He quotes a report showing that such schools as the University of Chicago, Princeton, and Stanford get over 40 per cent of their money from federal sources.

Hoffman's approach is that of a reporter on assignment, trying to dig a story out of a vast mass of confusing material. He reports conversations with administrators who were obviously on their guard and with students who obviously were not. The students were eager to give their views on sex, professors, and the world at large and to express their dissatisfaction with university rules, the system, their classmates, and themselves.

Though most of the students sound like students anywhere, an occasional anecdote or shrewd observation gives a clue to problems unique to the University of Illinois. Hoffman quotes campus wits who say that George D. Stoddard, Illinois's most distinguished president, was fired in 1953 because "Stoddard was exposed by the local American Legion Post as a member of conspiracy to turn the school into another Harvard." And Hoffman makes an interesting distinction between "Eastern" and "Western" institutions of higher education. These terms, he says refer not to geographical regions but to differing concepts of what a university ought to be. Berkeley, Reed, Oberlin, Antioch, and Chicago are "Eastern" schools which somehow got mislocated in the West. They enjoy relatively higher prestige in the East than in their own localities because they conform to an Easterner's view of higher education. But Illinois is a "Western" school and hence not held in high regard in New York and New England. And he might have added that institutions such as the University of Connecticut and the University of Massachusetts are, in many respects, "Western" schools despite their location. Because they resemble Illinois and Ohio State more than Yale or Princeton, Easterners have been slow to recognize their merits.

The newspaper story approach to bookwriting has its limitations. Many of the conversations and idle comments which make up more than half the present volume sound like television interview shows in which the man on the street is asked for his views on life, marriage, and the world political situation and is required to give an instant answer. Such responses occasionally are revealing but more often they are pointless. They reveal no deep convictions or considered thought. The fact that one student on a campus of 30,000 says "We don't have enthusiasm, that's our trouble"; another says "The townspeople love us—we give them money"; while a third says, "A lot of kids come down here because they don't want to work at a job," tells nothing significant about a university or even about student opinion. The fact that administrators are

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more cautious than students proves only that they have learned the dangers of being quoted out of context by a reporter eager to get a good story.

Unfortunately, Hoffman seems reluctant to draw conclusions from his data. In his final chapter he makes no effort to summarize his findings or to tell his readers what he knew at the end of his investigation that he did not know before he undertook it. By far the best part of his book is his introductory chapter in which he does express some of his own views. The reader is left with the impression that he might have told us more had he not been inhibited by the reporter's reluctance to editorialize.

—PAUL WOODRING.

DURING THE HEYDAY of Progressive Education one of the harshest critics of that movement was Isaac Kandel, a professor at Columbia's Teachers College. Throughout the Thirties and Forties he fought against the current from a chair in the institution that was the leader and promoter of that movement. Though he had the support of a few friends, notably his colleague, W. C. Bagley, it was a lonely battle for what must often have seemed a lost cause. The Progressives made it appear that Kandel was a reactionary and an opponent of democratic education.

In a biographical memoir, published recently by the National Academy of Education, Lawrence A. Cremin offers a reassessment of Kandel's place in the history of education. Cremin says:

"It was not against change per se that Kandel inveighed; it was rather against such radical—and in retrospect, I think illiberal—changes as the easy abandonment of 'subject-matter-laid-out-in-advance,' the shrill insistence on the relativity of all values, the romantic overvaluation of the child's 'felt needs,' the outright rejection of the cultural heritage, and the conscious adoption of indoctrination as a pedagogical technique. His attacks were unsparing, ranging as they did from the devastating ridicule of 'Alice in Cloud-Cuckoo-Land' (1933) to the more formal analysis of *The Cult of Uncertainty* (1943); and they earned him the animus of a generation of progressives. But he never mistook life for a popularity contest; he refused to temper his criticism during the 1930s, when his views were out of style, and he refused to gloat in the 1950s when they were back in fashion again."

—PW

How School Keeps In China

***Chinese Communist Education,** by Stewart Fraser (Vanderbilt University Press, Nashville, Tenn., 542 pp., $10), and **The Thought Revolution,** by Tung Chi-ping and Humphrey Evans (Coward-McCann, 254 pp., $5), present two contrasting views of education in contemporary China. The reviewer is professor of comparative education at Teachers College, Columbia University, and a leading Chinese scholar.*

By C. T. HU

NO TWO BOOKS could be farther apart in content, approach, and impact than the two under review. Both, however, contribute to our understanding of the process of educating a new generation of socialist-minded Chinese, on whom the preservation of ideological purity and revolutionary zeal, and with it the future of Maoist China as a leader in the international Communist movement, depends. At a time when news from mainland China deals almost exclusively with ideological rectification, or what Chou En-lai calls the "cultural revolution," these two works deserve close attention, since they throw so much light on the theory and practice of Chinese education in recent years.

Published early last year, the Fraser volume has to a certain extent proved its value through usage; it remains the most comprehensive and systematic compilation of documents and bibliographical data on Chinese Communist education in the English language. Appreciative of the radical character of educational reform since the Communist seizure of power and of the unique lesson the Chinese experiment provides, Fraser, a professor of Comparative Education at George Peabody College, has methodically collected and collated a substantial body of materials, including government and party pronouncements, dissertations on thought reform, official rules and regulations. These help explain the complex system of Chinese education and the fundamental principles upon which that system rests; chronologically, they cover the period from 1944 to 1960, the bulk of them dealing, understandably, with the years after 1949.

The selection and sequence of documents are such that the historical development of Chinese Communist education as well as its present characteristics are rendered clear. The selections, in other words, highlight the principal facets of the dynamic enterprise of Communist education. Political indoctrination, policy formulation, and implementation, establishment of a new culture, and evaluation of educational progress constitute the main themes that have been developed by the regime over a period of time and under rapidly changing conditions. The brief but cogent introductory remarks that precede each document provide additional information and perspective.

The bibliographical portion of the volume contains the most comprehensive list of the major works that either appeared originally in English or were translated into English from the Chinese. In view of the quick pace of change, especially during the past few years, it now seems necessary to update the bibliographical data to include works after 1960. The format for classification adopted by Fraser can certainly be used by others who intend to perform the same kind of service.

Fraser's own contribution is an introductory essay entitled "Education, Indoctrination, and Ideology," in which he examines the social and intellectual forces that have brought about the emergence of a new educational philosophy. This introduction goes far beyond simple exposition of historical background; it provides an incisive analysis of the ideological framework within which education has been reformed. Thought-remolding, political control, the combination of education with productive labor, and pedagogical innovations are but some of the important

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phenomena Fraser investigates; the fast-moving story of Chinese education in transition is indeed well told, and is fully corroborated by the documents that follow. There is little doubt that the usefulness of this book will prove to be long enduring because of the need to study the educational developments and trends in China on a sustained basis.

The Tung and Evans volume tells the very unusual story of a young Chinese—nine years old at the time of the Communist Revolution—of proletarian background, who grew up and completed his education under the Communist regime. Assigned to Burundi as a member of the Chinese Embassy staff, he defected to the United States immediately after his arrival at Bujumbura in 1964. *The Thought Revolution* is written by Evans, based on extensive notes taken during many interviews with Tung, who told his life story up to the time when he began to settle down in the United States. It is an emotion-laden story of a man still in his twenties, masterfully told and highly reflective of the political, economic, social, and psychological conditions prevalent in China during recent years. Hope and fear, love and hate, confidence and suspicion, joy and sorrow—all find acute expression, which leads the reader to anticipate radical action on the part of the hero. He defected and gave us one of the rare

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Widening Campus Horizons

The University Looks Abroad: Approaches to World Affairs at Six American Universities, *a report from Education and World Affairs (Walker and Company, New York; 300 pp.; paper, $2.50), is a study in depth of the international activities at Cornell, Indiana, Michigan State, Stanford, Tulane, and Wisconsin—each of which has developed special characteristics and competence in the international field. The reviewer is Executive Dean of International Studies and World Affairs, State University of New York.*

By GLENN A. OLDS

OFTEN, we must look *out* to see *in*. Universities at their best know this. They are most themselves when they look beyond themselves. Such *uni*-versities are the enemy of the parochial, the partial, the distorted views of life. But universities, like other human institutions, become domesticated, routinized, homogenized. They become nearsighted, instrumental, conservative. They easily become the handmaid of church or state, creatures of a time and place, and not the universally human struggling to be free and full and whole in the search for truth. Yet, universities carry the seed of self-correction within them, and ours is a time of such renewal.

This small volume, which traces this self-renewal of the university in our time in recovery of its truly universal intent in research, teaching, and service that is genuinely international, is distinctive in many ways. It is the work of many minds, yet unlike so many "group reports" of experts, it is not a mixed bag. In the deft hands of Allan Michie, the principal author, it achieves a lively, coherent, and dramatic style. It is a sophisticated study conducted by Education and World Affairs, yet it is as earthy, relevant, and practical to educator and layman alike as this year's almanac. The book offers case studies of six American universities, three private —Stanford, Cornell, Tulane, and three public – Indiana, Wisconsin, Michigan State, representing East, West, North, South, and the Midwest, and provides a coherent, comprehensive sample of trends, patterns, and creative possibilities. With selective care editor Michie illustrates how a man (Indiana), an idea and faculty (Wisconsin), a partnership (Cornell), a tradition (Stanford), a location (Tulane), and an historic service (Michigan State), became the ways and windows for seeing how the university looks abroad. In the place of a dry rehearsal of events, programs, and persons, we are given a view of the university at work at its creative best.

The complementary nature of the institutions studied gives the reader a rewarding sense of the strength in diversity of the American university scene. Each campus illustrates a strategy and strength peculiar to its own history and leadership.

Stanford, strong symbol in the West of the independent tradition in higher education, illustrates that theme in its student-run "Institute for International Relations", in its maturing provision for the undergraduate student body to study on campuses abroad, and in its characteristic "internal flexibility" in academic program and administration. Michigan State, symbol of the American service tradition of the land grant concept, translates this heritage into global terms in overseas assistance with all its campus involvement, feedback, and transformation. Tulane, born in the South of multi-cultural traditions, embodies this "melting pot" mold of American culture in its inter-American emphasis, its sensitivity to, and program for, foreign students. Wisconsin, in the long liberal tradition of innovation in the Big Ten, translates a creative freedom in individual initiative and program development from "the bottom up," and captures this inventiveness for the people of the state in its TV program, *Our Campus—The World*. Cornell, in its remarkable blend of Ivy and land grant, research and service, public and private traditions, extends this wedding of theory and practice to international affairs in its distinctive field stations, overseas institution building, and internal interaction of students, faculty, and programs from all disciplines and schools within the university. And Indiana, Hoosier home of the domesticated American spirit, illustrates how to become "at home with the world" in its remarkable teaching of non-language courses in foreign languages, and linking international teaching at all levels from the public schools through the university.

The book can be read on the run, or studied as a text in institutional change. Though descriptive in principle, it is prophetic and prescriptive as well. The note of urgency, the pace of change involved, the personal and social consequences of "looking abroad" are all here. An agenda of unfinished business, a strategy for innovation, and a catalogue of dead ends are provided.

And there are, too, specific guidelines to provide perspective in internationalizing the contemporary university. Though general, these hints are not footnotes for the few, but bear steadily on the prospect of education's contribution to what H. G. Wells called "our race with disaster." For the thoughtful, lay or professional, then, this study reveals:

1) Leadership must be total and integrated to be fully effective. The board, president, faculty, and students must be involved.

2) Commitment to international affairs must be commensurate with resources. No university can do everything. Each must decide what it wants to do, and can afford to do well.

3) Service overseas must feed back to the campus to enrich and inform its ongoing life. Exports and imports must balance here as elsewhere. Universities are not peddlers in the public market. Their integrity requires that they relate what happens abroad to their daily life at home.

4) Resistance to "internationaliz-

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ing" often comes from the professional vested interest in the status quo. The universality of knowledge threatens the security of the parochial and narrow specialist, and one must be prepared for "flack" from his own colleagues. Yet, involvement can overcome even this insulation.

5) Universalizing the curriculum calls for more than course tinkering. Often, it requires complete rethinking of an entire field.

6) Study abroad must be entirely rethought. Education is not so much a matter of change in geography, as change in a state of mind. To reach this deeper level, qualitative considerations are central. We must not "overrun" host countries with ill-conceived programs and bands of mobile Americans.

7) Foreign students are a major educational asset. They should be treated as such, and not merely as symbols or problems.

8) Overextension is a besetting sin of those campuses of limited capacity. However wide the window dressing, it cannot cover financial or academic limitation. It is better to do one thing well, than to pretend a dozen.

9) Overseas contracts should reflect the natural extension of the prime purpose of the university, and not a parallel and often unrelated institution.

10) Orientation to overseas is proper for professors as well as students. No one is quite wise enough to enter deeply into the life of another person or culture without adequate preparation.

11) Institutional collaboration, to share resources and program, already scarce, is as imperative as it is difficult. We must find ways to practice what we teach about cooperative understanding.

12) Communications within and between universities remains the critical problem. The right hand does not know what the left is doing. We throw a message to the moon more easily than across some campuses. But this remains the symbol, not only of the problem of the campus seeking to become internationally minded, but of our world as well. Something more important than plumbing must connect our classes.

There is no final magic formula for our task. But here are some recipes for success, if the university is to change enough to serve and ultimately to save the times.

How British Score

Continued from page 63

of their games in the hands of the players themselves. If my American friend, to whom I referred earlier, were to visit one of these institutions and see all the games of rugby football taking place at the same time, he might well say again: "There is too much emphasis on sports." But if he looked around for a coach in the American sense, he would be as dumbfounded as I when an Oxford don sensed my disbelief: "You know, old chap, we don't have those high-pressure coaches that you do in your country. The captain of each team does the coaching himself." Then, with a light of triumph in his eyes, he added: "Builds up their physical and moral fiber when they do it all themselves."

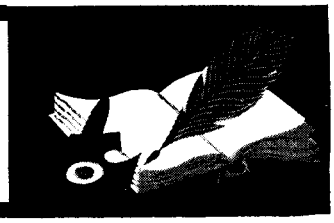
This system of student organization and coaching goes not only for the individual colleges that comprise these great universities but for the varsity teams as well. The only possible assistance comes occasionally from a former player or friend who, without thought of pay or prestige, might offer a few suggestions.

Do not think for a moment that the lack of a professional coach in any way diminishes the interest and enthusiasm on the part of the players or the spectators. One has only to witness a hard-fought Oxford-Cambridge rugby match at Twickenham, outside London, to realize how seriously the game is taken. The stands are filled with about 50,000 fans who roar themselves hoarse for their favorite team. A student from the United States whom I met recently at Cambridge University said: "The athletic system here is as free as possible from unhealthy competition. There are no athletic scholarships, the players do all the organizing and coaching and are subject to the same academic discipline all along the line."

Just a few years ago two young men from the school in Britain where I am now teaching initiated rugby football at Amherst College in Massachusetts on the basis I have described above. This sport, which is increasing in popularity, is the only one entirely in the hands of the students. Here is what a recent OLIO, the senior yearbook, says about it: "The 1964 Amherst Rugby Club was undefeated and maintained rugby as the most successful sport at Amherst, with only one loss in the past three years." Its opponents included Brown, Harvard, Williams, and Dartmouth.

If, as many feel, the athletic setup in our high schools and colleges needs to be uprooted and a new structure installed, it might be well to consider the way the British handle their games. Certainly a system that encourages many more to participate and is as free as possible from the evils of unhealthy competition demands our attention.

New Books



Big City Dropouts. *By Robert A. Dentler and Mary Ellen Warshauer. Center for Urban Education* (33 *West 42nd Street, New York, N.Y.* 10036). 127 *pp. Paper,* $3. A comparative analysis of characteristics of large cities in an effort to clarify the relationship of educational attainment and economic insecurity.

The New American Guide to Colleges. *By Gene R. Hawes. Signet, the New American Library.* 560 *pp. Paper,* 95 *cents.* A revised and enlarged edition, including all graduate schools in the United States.

New Directions in the Kindergarten. *By Helen F. Robison and Bernard Spodek. Bureau of Publications, Teachers' College Press, Columbia University.* 214 *pp. Cloth,* $6.50. *Paper,* $2.95. Contends that, thanks to television and our highly mobile society, kindergarten is no longer the first educational experience away from home for today's youngsters; explores the rationale and means for reforming kindergarten curriculum to make it more relevant to present needs.

Great Rulers of the African Past. *By Lavinia Dobler and William A. Brown.* **Lift Every Voice: The Lives of Booker T. Washington, W. E. B. DuBois, Mary Church Terrell and James Weldon Johnson.** *By Dorothy Sterling and Benjamin Quarles.* **Pioneers and Patriots: The Lives of Six Negroes of the Revolutionary Era.** *By Lavinia Dobler and Edgar A. Toppin.* **A Guide to African History.** *By Basil Davidson, revised and edited by Haskel Frankel. Zenith Books, Doubleday. Approximately* 118 *pp. each. Cloth,* $2.95 *each. Paper,* $1.45 *each.* Four more books in a series on the history of American minority groups, to be used as supplementary textbooks for regular social studies and reading classes in junior and senior high school.

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Experiment

Continued from page 61

dents for effective matriculation on their home campuses. For more than 1,200 students headed for American campuses each year, S.I.T. serves as a cultural and academic point of entry. Most of these students are not sponsored by official agencies, either native or American, and are here on their own resources. Others are students who are sponsored by the African Scholarship Program of American Universities, or the Latin American Scholarship Program of American Universities. The Experiment puts them through the orientation program and provides a homestay for them before they go on to their campus destination. American host families are specially instructed in how to help the student prepare for his college experience, and incidental personal aids are provided to help the student adjust to his new environment.

Studies made at a number of colleges indicate that these students benefit substantially. They make higher grades than other foreign students, adapt better to college life, and participate more fully in extracurricular activities. This, clearly, is the final test. What works, what doesn't, and why?

As demands on the Experiment have become more numerous, evaluation of programs has become more necessary. In 1958 the trustees set up an Education and Evaluation Committee to help determine which proposals are consistent with the organization's basic purpose. This year, requests from colleges for cooperative programs were so numerous that standards had to be set in writing.

Government programs are subject to the same scrutiny. AID, for example, insists on paying participants in their programs on a per diem basis, which the Experiment feels is psychologically harmful to the orientation process. Putney dropped an AID program this year partly for this reason.

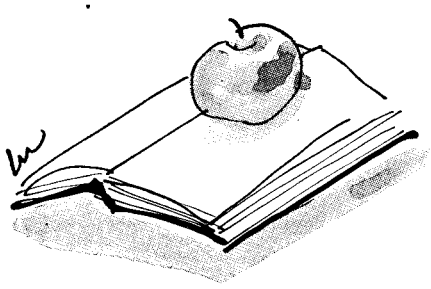
A State Department program, Council for Leaders and Specialists, doesn't even call for a homestay. Nonetheless, the Experiment has been administering it since 1963. Essentially, the Council's job is to implement programs requested by individual foreign visitors—leaders in education, medicine, commerce and industry, and journalism—which often means a whirlwind tour. This program has been reconsidered twice since 1963, but has been retained. Experiment philosophy has had some effect on individuals, encouraging longer stays in fewer communities, more visits to small towns, and homestays with American families.

"We'll take on a project like this if we think we can improve it," says Randolph Major, chairman of evaluation and research. But he admits that the State Department has been more impressed by Putney's efficient administration than by its philosophy.

Change and growth press hard on the organization, and the problem of just where it is going is crucial. Federal monies entice growth for its own sake; at the same time the temptation exists simply to do more of what has worked so well. But the fields of international education and international relations still need further exploration and experiment. Secondary school programs need a harder look, and much remains to be done with business and industry.

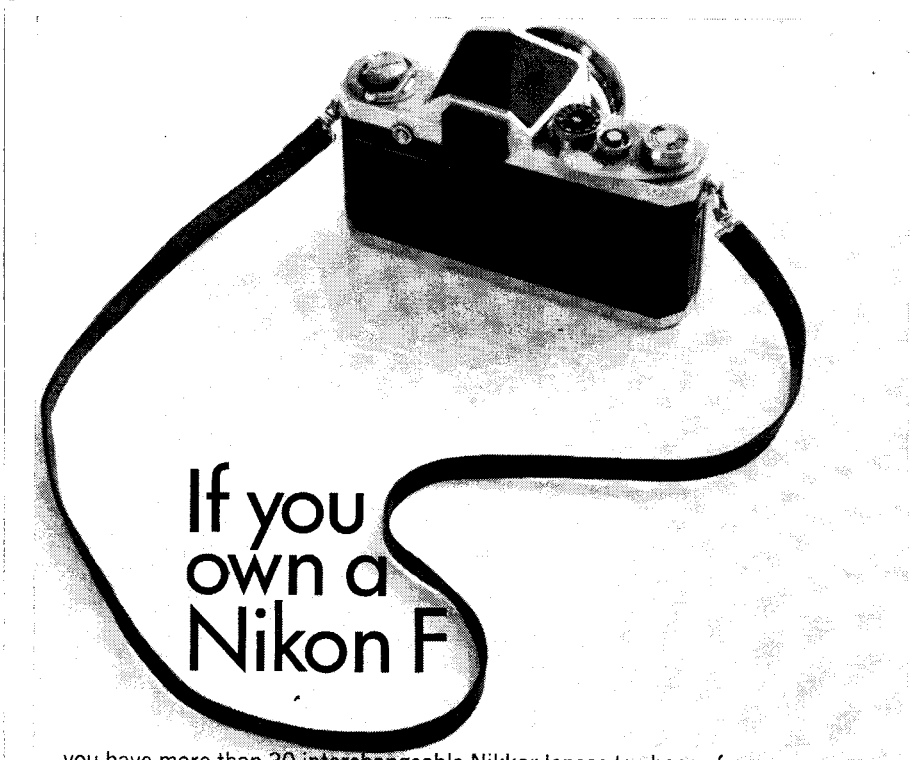
The School of International Training has potential that has yet to be explored, and a trustee committee has been appointed to plan for the next five years. Fall of 1967 will see the first step—a new "intern" program to prepare college graduates for work in international service. The present outline calls for a five-quarter program: two quarters spent overseas, the remainder on campus and in a variety of internships with public and private international organizations. Emphasis, of course, will be on human relations and psychological flexibility.

This is the Experiment's special contribution to international affairs. It has spent thirty years refining an ideal into



a working reality, and the time has come when the techniques developed are needed in a variety of international fields. A businessman abroad can do more for his company if he respects and understands the people he is dealing with. The scholar's research improves if he is at ease in his environment.

As others adapt Experiment services to their needs, the organization's trustees are looking to the future. One board member is exploring the possibility of an Experiment to mainland China as soon as it becomes politically feasible. Others are wondering if S.I.T. should become a degree-granting institution. Perhaps the most far-reaching idea is the training of international mediators to add to the peacekeeping tools of the U.N. Using labor arbitration as a model, S.I.T. may one day develop a new international career. Anyone who reads his morning paper must hope that day is coming soon.



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Federal Role

Continued from page 54

for higher education, and educational research groups, where such support would make an especially significant contribution to advancing the purposes of the legislation.

In addition to the graduate and undergraduate grants, H.R. 14643 liberalizes the present Title VI Language and Area Study Program of the National Defense Education Act in order to promote instruction not only in languages not widely taught in the United States, such as Czech and Tagalog, but also in such familiar languages as French, Italian, and German.

Because the House Education and Labor Committee has become increasingly concerned about the lack of coordination in the many new federal education programs, the Committee insisted on a provision in the bill for an annual report to Congress on the activities carried on under H.R. 14643 as well as on other programs of the federal government in international education.

It is essential to reiterate that, in spite of its title, the International Education Act is not an education foreign aid bill. Some members of Congress voted against it because they thought it was, while one member attacked it sharply because it did nothing to fight illiteracy in the developing countries. Both views were mistaken. Like existing measures of federal aid to higher education, the IEA will help colleges and universities here in the United States. It is a domestic bill, but its focus is on teaching and research in world affairs.

It is equally necessary to make clear that the International Education Act is not primarily a bill to train foreign policy experts; it is not a manpower production program and the Department of Labor has nothing to do with it.

It is even more important to assert that the IEA is not designed to make our colleges and universities instruments of United States foreign policy. One of the traditional glories of American universities has been their freedom from subservience to government control. It is therefore significant that the International Education Act will not be administered by the Department of State but by the Department of Health, Education, and Welfare, that branch of the federal government with primary jurisdiction over federal education programs.

In his message of February 2, 1966, President Johnson announced that he will establish a new Center for Educational Cooperation in the Department of Health, Education, and Welfare to administer the programs authorized by the International Education Act and to serve as a focal point of leadership in international education generally. The testimony of both Secretary Gardner and other witnesses before the Task Force stressed the necessity of developing sensitive and cooperative ties between the new Center, which is yet to be set up, and the universities and colleges.

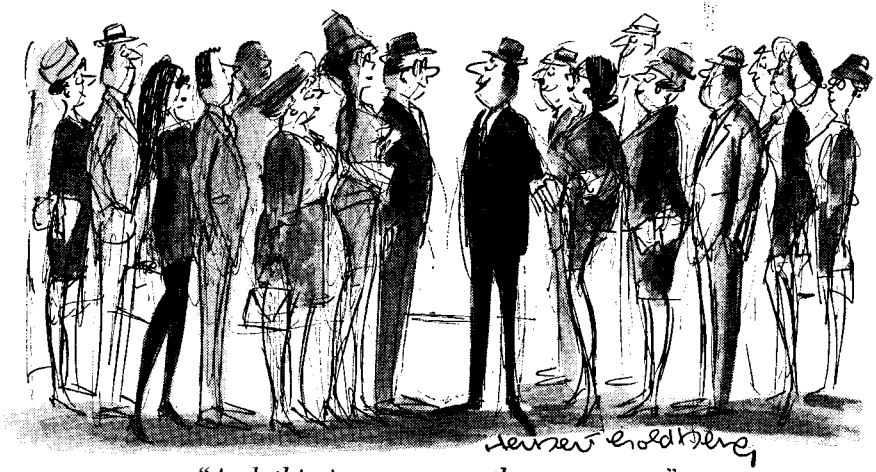
A final word of warning is in order. Although the House has already passed the International Education Act and its prospect is bright in the Senate, there is always the danger that, in the absence of more expressions of support from the education community to Congress, the bill will be lost in the rush toward adjournment in the next few weeks.

Its loss would be no small misfortune. It should not be necessary now to labor long over the many reasons we must, as a nation, learn more about the problems and the peoples of the rest of this planet.

Fourteen words from a poem by Marianne Moore tell us the kind of world we live in:

> What is our innocence?
> What is our guilt? All are
> naked, none is safe.

In such a world and in such a time, our colleges and universities must give their students a knowledge and understanding of that world.



"And this is my group therapy group."

Education Letters

Continued from page 49

College Independent Study

ONE OF THE principal burdens of Dr. Rhett's article "Independent Study and the Campus Crisis," [*SR*, July 16] seems to be that students should have the freedom to attend or not attend classes. Unless the average student has changed since my day (Amherst, 1917), I fear that records might well be established in non-attendance, with consequent failure to learn.

RALPH E. DE CASTRO.

Miami, Fla.

Freedom for Students

I AM WRITING to express my strong approval of Mr. Hawes's first-rate article, "Civil Rights for College Students" [*SR*, June 18]. I could not begin to explain the change, but there is no question in my mind that the current "typical" student is simply a superior person, compared to his counterpart of merely a few years ago. One manifestation of his superiority is his refusal to settle for second-class citizenship. Believe me, I am enthusiastically in his corner! It is most regrettable that numerous academic colleagues are not of a similar mind.

JUDSON B. PEARSON,
Associate Professor of Sociology,
University of Colorado.

Boulder, Colo.

IT WOULD, INDEED, be refreshing if, as Mr. Hawes implies, the vast majority of our colleges and universities were liberalizing their rules and attitudes toward their student bodies. But as a recent graduate of a medium-sized Midwestern state university, I can state that, as of 1963, there was no such liberalizing of rules or views by the administration at this school or, to my knowledge, at any of its sister state universities. The situation at my institution was a very sorry one. I saw a school administration, with attitudes so backward that Queen Victoria would have considered them prudish, attempt to rule, conduct, and manage student lives almost completely. As a member of the university disciplinary board I saw, firsthand, cases of blatant and unwarranted university intrusion into the most private areas of student lives.

If the situation is as I believe, and a great tide of liberalism is not sweeping our institutions of higher learning, I suggest that there is only one answer to this whole despicable side of college life. Colleges and universities must remove themselves completely from the realm of dictating to their students and return to the job of educating them. The purpose of a university is to educate—not regulate.

FRANCIS X. LEIGHTY.

Maywood, Ill.

LITERARY I. Q. ANSWERS

1. Caliban. 2. Falstaff. 3. Portia. 4. Bolingbroke. 5. Shylock. 6. Juliet. 7. Troilus. 8. Polonius. 9. Desdemona. 10. Mark Antony. 11. Othello. 12. Mercutio. 13. Valentine. 14. Macbeth. 15. Cordelia.

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School in China

Continued from page 67

personal accounts on student life in Communist China.

Tung grew up under very turbulent conditions, in a family that was constantly threatened with starvation and the irascible tyranny of the father. His working-class background, however, qualified him for continued education, and despite extreme tribulations, he managed to finish his training as a French language student in the Shanghai Institute of Foreign Languages. In telling of his experiences as a student, Tung provides insight into the process of education in China, not so much with respect to the imparting of knowledge and skills as the day to day manipulations and machinations that are necessary for survival. Personalities and details aside, the book leaves one with the impression that schools in China have, from 1950 on, alternated between periods of unbearable repression and retrenchment, in conformity, perhaps, with the law of dialectics. Everything within the school begins and ends with politics; and politics means productive labor under what must be regarded as inhuman conditions, denunciations of teachers and fellow-students alike, endless meetings and indoctrination sessions, and only incidentally the acquisition of organized knowledge. Tung, and presumably many others like him, learned to lie, cheat, and spy on others in order to survive, for failure to do so would mean a life in some remote countryside doing manual labor, a fate that must be shunned at all costs, the glorification of labor by the party notwithstanding. Politics also means control of education by trusted party or Communist Youth League members, whose primary qualifications seem to be their lack of formal education and their unyielding anti-intellectualism.

While the truthfulness of a personal account of this nature can hardly be questioned, some of the interpretations have obviously had the benefit of either the hindsight of Tung or the insight of Evans. The overall impression, however, is unmistakably clear. Education on all levels in China today is a means by which the party seeks to reduce every individual to an unthinking cogwheel in an enormous machine, run by the party according to the blueprint of Mao Tse-tung. This educative process has produced two major types of individuals: a minority identified with the party by virtue of their blind faith and patent paucity of intellectuality; and the majority constantly under suspicion and "struggled against" for their cynicism with respect to dogma and their curiosity about knowledge. The lesson one can draw from the Chinese educational experiment thus far seems to indicate that, human mind being what it is, overdosage of indoctrination and excessive use of coercion often produce results contrary to what are expected and are consequently self-defeating. The current educational trends on the mainland of China, now approaching the high water mark of "Cultural Revolution," do not appear to suggest that the lesson has driven itself home, and there are signs that the frail foundation that now exists is further undermined and threatened with disintegration. Witness, for example, the recent abolition of entrance examinations for institutions of higher learning. The Communist regime can easily afford the defection of a few individuals like Tung, but it can ill afford the existence of an increasingly large number of educated élite who share Tung's sentiments and aspirations.

The Chinese Communists take great pride in claiming to be the custodian of the true heritage of Marxism and Leninism, for having faithfully abided by the tenet of uniting theory and practice. The Fraser volume has given us a broad view of the theoretical basis of Chinese education, the principles, the policies, and self-congratulatory claims of dazzling success. On the other hand, Tung, through Evans, has given us the true picture as he saw it, a personal account of Chinese education in practice. The discrepancy is shocking, but to both books we owe a debt for getting to know more about the two sides of the educational coin.

What Colleges Can Do

Continued from page 57

a few days. Some individuals are veritable walking reference works on the history of international developments in education over the past twenty years and are expert in appraising the situation on a particular campus and helping to focus and sharpen thinking about it.

The consequence of such a five-step approach will be the emergence of a real on-campus center of expertise in the problem of college and curriculum development in the international field. Along the way, the college program leaders will become ever more knowledgeable and widely acquainted with international exchange programs and available funding opportunities; they will discover what sources may be tapped for advice and help to send faculty abroad for additional training or "exposure" in foreign cultures; to place key teachers in special summer institutes in languages or disciplinary subjects; to send student groups abroad under carefully worked-out programs; and to bring to the campus a foreign student contingent of appropriate size, composition, and national origin.

ACROSS the face of America are many centers of strength and expertise, a number of existing national programs that individual colleges or groups of colleges can draw on to support their own efforts. The main problems are learning enough about what and where these opportunities are, and then fitting all the pieces together in a careful and sensible blend—one that is consonant with the goals and possibilities of the particular institution, one that will assure a broadened, deepened, more lively, more rigorous, and more relevant educational experience for the students.

I want to reemphasize that these suggested guidelines do not add up to a blueprint for the development of every college, or indeed of any single college, in the international field. They merely suggest a sequence of necessary and useful steps to move the particular institution—its faculty, administration and students—up to a point where the college can become competitive for people and funds, where it is poised for launching into self-sustaining growth, if you will, on the international front of higher education.

WITHOUT making any specific reference in every sentence to the International Education Act of 1966, I have nevertheless been talking essentially about the substance of that proposed piece of legislation and its meaning for the colleges of America. Under the provisions of the Act, especially of Section 4, in order for colleges to qualify for grants they will have to go through a process of self-evaluation and planning along the lines outlined here. The point I have tried to make, therefore, is that even when colleges start from a modest baseline, there are significant and fruitful things they can do to achieve ultimately a solid international dimension in their curriculum and campus life. In the last analysis, these are not only things which the colleges can do, they are things which the colleges should and must do, not merely to obtain federal funds, not to curry favor with the foundations, not to evolve flashy programs to impress alumni—but simply out of the most fundamental responsibility which rests on them at this stage in the history of America and the world, an obligation they have by virtue of the very fact that they are institutions of higher learning.

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KINGSLEY DOUBLE-CROSTIC NO. 1689

Reg. U.S. Patent Office

By Doris Nash Wortman

DEFINITIONS	WORDS
A. Settled tendencies of behavior.	143 117 161 101 180 71
B. Special, weighted, legislation under George I of England benefiting the South Sea Company, 1714 (2 wds.).	77 67 124 8 186 170 120 163 139
C. Well-timed.	184 39 126 63 89 112 165 175 157
D. Followed by of Moses, what it was in the Rubáiyát which put out *from the bough* (2 wds.).	156 2 43 5 70 169 49 21 131
E. Sign of summer, if *en masse*.	166 107 173 185 50 64 1 59
F. Afflicting animals.	16 138 84 154 97 38 48 28
G. Went "from field to field" (as did William Blake in one of his Songs).	155 53 187 102 130 146
H. Early (1928) spy story by Maugham, recently revived.	56 14 113 144 174 42 122 86
I. See WORD U.	168 190 79 37 46 167 98
J. Flashily; disreputably.	65 3 96 106 83 92 36 78 115
K. Pertaining to a gland.	150 58 125 134 105 33 95

DEFINITIONS	WORDS
L. Exhaust the fertility (of land).	132 17 178 73 129 40 47 10 55 6
M. Racial, political, or institutional solidarity of a country.	44 140 177 81 128 148 164 11 76 29 171
N. What the individual possessing a benevolent hand should do with it.	60 54 35 104 82 90 7 4 183 108
O. Blossoming.	153 192 135 69 91 12 31 19 57 80 162
P. What holds a ship to its anchor (2 wds.).	99 52 9 109 41 136 27 66 145 158
Q. What streamed o'er the poet during the visit of Poe's *Raven*.	119 191 116 25 152 23 45 111 68
R. *King Henry VI (Part II)* describes a man as "naked, though locked up in steel" if his conscience had been corrupted by this trait.	147 133 149 181 75 121 30 110 103
S. What I wish a child would have when I try to catch his attention (3 wds.).	85 13 94 61 176 141 18 32
T. Human quality which often annoys the untidy person.	24 114 88 188 74 142 160 87
U. This person confronts WORD I on All-Hallows' Eve.	93 26 151 172 159 22 51 137 123
V. Traditional jubilant meal enjoyed by all participants after a successful first-night performance (2 wds.).	34 179 182 72 189 100 62 20 127 15 118

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second and Third Editions.

			1 E	2 D	3 J	4 N		5 D	6 L	7 N		8 B	9 P	10 L	11 M	
12 O	13 S	14 H	15 V	16 F	17 L		18 S	19 O	20 V	21 D	22 U		23 Q	24 T		25 Q
26 U	27 P	28 F	29 M	30 R	31 O	32 S		33 K	34 V		35 N	36 J	37 I	38 F		39 C
40 L	41 P	42 H	43 D	44 M	45 Q		46 I	47 L	48 F	49 D	50 E		51 U	52 P	53 G	54 N
55 L	56 H	57 O	58 K	59 E		60 N	61 S		62 V	63 C	64 E	65 J		66 P	67 B	68 Q
	69 O	70 D	71 A	72 V	73 L	74 T	75 R	76 M	77 B	78 J	79 I		80 O	81 M	82 N	83 J
84 F	85 S	86 H	87 T		88 T	89 C	90 N	91 O	92 J	93 U	94 S	95 K		96 J	97 F	98 I
	99 P	100 V	101 A	102 G	103 R	104 N		105 K	106 J		107 E	108 N	109 P	110 R	111 Q	
112 C	113 H	114 T	115 J		116 Q	117 A	118 V		119 Q	120 B	121 R	122 H	123 U		124 B	125 K
	126 C	127 V	128 M	129 L	130 G	131 D		132 L	133 R	134 K	135 O	136 P	137 U	138 F	139 B	
140 M	141 S	142 T		143 A	144 H	145 P	146 G		147 R	148 M		149 R	150 K	151 U	152 Q	
153 O	154 F	155 G		156 D	157 C	158 P	159 U	160 T		161 A	162 O	163 B	164 M	165 C	166 E	167 I
	168 I	169 D	170 B	171 M		172 U	173 E	174 H	175 C	176 S	177 M		178 L	179 V	180 A	
181 R	182 V		183 N	184 C	185 E	186 B	187 G	188 T	189 V	190 I	191 Q	192 O				

Solution of last week's Double-Crostic will be found on page 14 of this issue.

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